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Relief Work in Spain

Under the Auspices of

The American Friends Service Committee

A new field of service and friendly mediation is opening for Friends in war-torn Spain. The American Friends Service Committee is exploring possibilities for non-partisan relief of the starving children and nursing mothers who have fled from Madrid. In fellowship with the Mennonites and Church of the Brethren, steps are being taken to secure the support of other church groups. A Committee on Spain is in the process of being formed. John F. Reich is serving as secretary of this sub-committee.

From various sources have come expressions of encouragement to Friends in this relief project. Writes Ernest J. Swift, Vice President of the American Red Cross, "Recent letters we have had from Geneva indicate a great need in Spain, particularly among children."

Salvatore de Madariaga, former Spanish Ambassador to the United States and a distinguished scholar, sent the following letter to Rufus M. Jones:

"Recently I learned that the American Friends Service Committee is planning to undertake non-partisan relief work in Spain on behalf of the women and children. You have my most urgent encouragement. Please call on me for anything I can do to promote this work.

"The need is desperate. I hope you can be in the field soon, not only with food and supplies but also with the spirit of good will that characterizes Quaker relief.

"It was my privilege to know something of your child-feeding work in Germany and other European countries following the War. It won my admiration and, now that my own land needs the same ministrations, I am happy that you have responded to the call."

As a preliminary step of investigation, Sylvester Jones sailed for Spain on December 20. A lengthy cable from him to Clarence E. Pickett, Executive Secretary of the A. F. S. C., indicates the tragedy of the present situation in Spain. Food is scarce and the prevailing war and the decline in the value of the peseta make commercial purchases from abroad difficult. Food, not money, is needed, and the government has guaranteed that it will be used for the purposes designated by the donors and that distribution will be made by non-military authorities working jointly with Service Committee representatives.

His most recent message, dated January 24, reads: "Just returned from Burgos. Rebels caring for thirty thousand war orphans. Both sides need medicines and hospital supplies. Sailing from Southampton January 29."

The following excerpts telling of a day he spent in Barcelona are from the Spanish diary of Sylvester Jones.

"This morning I walked past four bread shops. At each there was a long line of people trying to get bread. At the first place I counted two hundred and seven in the line. Some prominent people told me to-day that there was still bread for all but that they were nervously fearful of a bread shortage.

"The efficiency, or perhaps I should say the willingness of everybody to help, in handling the refugees, especially the children, is marvelous. Edith Pye says that it is much better than she experienced in war time France.

"Today under the direction of Sra. Margarita Comas de Bestard and with Edith Pye, Janet Perry, Miss Pictet, we visited some of the children's colonies of refugees.

"The first one was an old but very large and expensively furnished home. The owners were giving it for the children. The government gives enough for the food. Clothing is donated. The employees, from the one in charge to the cooks and scrub women, give their services absolutely free. The lady in charge was a teacher in a successful private school in Madrid. This colony is sponsored by "La Ayuda Infantil de Retaguardia" (Help for Infants Left Behind). This society has no political complexion in its work. In all, three thousand five hundred children are cared for by this society in various places. I took a picture of the children seated on the front steps of the home. The children wanted their pictures taken with the clenched fist. The lady in charge asked them not to do so. I snapped the picture and then the lady went back into the house. The children stayed where they were and appealed to me to take a picture with the clenched fist which I did. I hope it turns out well.

"The next colony we visited was frankly sponsored by the communists and they directed all activities toward communist propaganda.

"The third colony was in what was once King Alphonso's Palace in Barcelona. There were about one hundred and twenty children, most of whom were of secondary school age. It is a wonderful Palace in the midst of beautiful grounds. This colony is supposed to be without political bias.

"Yesterday we had notice that not more than two dishes would be served at any one meal to patrons. To-day our menus had a footnote saying that due to the

scarcity of bread only a half ration of bread will be served at meals. These are government orders. It is not as bad as it seems. They serve both fish and meat courses, which are the two dishes referred to above. Since they have abundance apparently of vegetables and fruit they serve quite generous meals.

"This evening after dinner I walked over to the railway station. About fifty people were in the refugee room, having just arrived from Madrid. Of these, twenty-one were under six years of age. Here I saw the first Quaker feeding. It is in charge of Alfred Jacob. However, since these children had arrived unannounced, he was not there. Such emergency was provided for. A young woman about eighteen years of age in a white uniform, was mixing seven tins of condensed milk in a large kettle containing boiling water. The aluminum cups were filled and a generous spoonful of thick chocolate was stirred into each cup. The children seemed to enjoy it. With the mothers and older children something over thirty were fed.

"This room set aside in the railway station is about forty by thirty feet. All around the sides of the room is a bench made of concrete. The coldness and austerity is helped by bright colored sacking which covers it. The room is heated by a coal stove with a roaring fire. This is the only heating apparatus I have seen functioning in Barcelona. Hotels are not allowed to use fuel for heating. On the walls in prominent places are posters which say that this feeding is done by the International Save the Children Union and by the Society of Friends (Quakers) with headquarters in London, England, and in Philadelphia, North America."

IN PRAISE OF THE NEWTONS

"Thank you for Ray and Babette Newton," reads a letter recently received at the Service Committee headquarters from Kirby Page, who speaks therein not only for himself but also for the entire personnel of the Emergency Peace Campaign. In his praise of the Director of the E. P. C. and the Director's wife, Kirby Page elaborates on Ray Newton's unique combination of abilities: his vision and faith which brought the Campaign into being, and his practical and spiritual leadership which have been largely responsible for its success. To him also must be given credit for securing much of the \$350,000 which has been contributed to the E. P. C. Of Babette Newton, who has served as chief of the office staff—in addition to directing the Director!—he says: "She has been efficient, dependable and tireless . . . of uniform poise and cheerfulness."

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EDITORIAL

Better Race Relations By Demonstration

ON OUR way to Baltimore recently we stopped for lunch at Hagerstown, Maryland. When returning to the car we noticed across from us an ancient and grizzled Negro, almost in tatters, and blind. He stood at the corner uncertain if not confused, wondering how he would make his way across the crowded thoroughfare. Seeing his plight a nicely dressed young business or professional man, apparently, stepped up to the ancient uncle, and taking him by the arm, helped him across the street with all the gallantry of a true Southern gentleman.

This little incident has recurred to us in connection with the anticipated observance of Race Relations Sunday. That young man may not be greatly interested in the subject of Race Relations in the abstract, but he showed the will to neighborliness on his home town street. On the other hand, there are all too many people who interest themselves greatly in the study and discussion of inter-racial problems but who do little or nothing about it where the folks live. In the approach to these difficult questions, nothing is so effective as beginning with a little salty demonstration at home.

A significant incident is reported from England. In that country there is an aggressive and vociferous group of Blackshirts who champion the cause of dictatorship, and who have espoused the passions and prejudices of the ruling regimes in Italy and Germany. A number of these English Blackshirts in Manchester became destitute and were compelled to seek relief. The only institution to which they could turn was the Jewish soup kitchen. The first instinct of the manager was to inform them that Jews could hardly be expected to feed those who were sworn to hate and persecute them. A nobler impulse overruled it. The Blackshirts were hospitably received in the soup kitchen, were generously fed, and went away "thoroughly satisfied." The incident is said to have created a profound impression among local fascists. And well it may have, for such demonstration of forgiving neighborliness is not too characteristic of Gentile conduct. Here, under peculiarly difficult conditions, better Race Relations were demonstrated by example.

Before us is a letter from two Friends, husband and wife, who have recently cast in their lot with a

cooperative, inter-racial experiment, as a venture in the way of life to which they are committed—and to which Christian people generally are more or less committed, theoretically. As an insight into why they are making this venture, we reproduce the following paragraph from their letter:

For a few years we have believed in the urgent necessity for *fundamental* revision of our social structure, and have believed that fundamental revision can come about only through deeply peaceable means. We have increasingly felt that, if we believe this, we must find for ourselves an organic—as an architect friend says, a *functional*—relation with those submerged groups out of which the primary urge for social change must come. Increasingly too, we felt that for us this relation would come, not through organization or administration or even through education, as such, but rather through something better described as participation.

"If we believe this"! There is the key question that should search us all. If we profess belief in a cause—and do nothing about it personally—do we really believe? Belief, to be meaningful, is a matter of action as well as of intellectual assent. If we believe, in spirit and in truth, we too shall find means of "participation."

Imperialism Versus Peace and Democracy

WHAT queer bedfellows does international politics make! Look at the sundry beds in which John Bull has tossed and floundered of late. While reputed to rest comfortably only on the couch of democracy, he is not beyond changing beds in the middle of a crisis when expediency seems to demand it. One day we see him, alias Stanley Baldwin, emerging triumphant from a domestic crisis affecting the Crown, and hailed as the saviour of democratic, constitutional government. On the next, we find his government arriving at an "accord" with red-handed Mussolini; and at the very time, as Britain could hardly help knowing, that Italy was understood to be sending ten thousand additional troops to Spain to aid in overthrowing constitutional government in that sadly distressed country: Britain, which with purpose professed as so high and disinterested, had stood for God and the right when seeking to scare Italy out of its daring bit of international banditry! As the price of this recent "accord," it is strongly suspected that Great Britain is to give Italy financial aid and

in due time forgive and forget the rape of Ethiopia.

Why do we see Great Britain, champion of the non-intervention policy in Spain, face squarely around and go to the aid of the arch-fascist Power that has flouted that policy so flagrantly? Why, in short, is England, defender of the peace, virtually aiding the forces of fascism in Spain? It is not enough to say that the Tory government would prefer to see Franco win. The answer, of course, is the Mediterranean and the protection of its imperial line of communication. Non-intervention was good, but not nearly so important as keeping Germany out of Spanish Morocco—and off that precious line of communication, at the far end of which lies long-exploited India.

Turn a moment to the Western Hemisphere. What high hopes attended the Buenos Aires Conference of American republics, met to work out a cooperative plan for maintaining peace in the Americas, and for offering an impressive object lesson to the whole world! While the intangible results in good feeling and understanding were fine, the definite program of action was greatly emasculated. And the Ethiopian in the Buenos Aires woodpile was identified by those who know him well as none other than John Bull! Though champion of world peace, he did not hesitate to sabotage a momentous peace conference if his markets seemed threatened. For reasons best known to themselves, but strongly suspected by Americans, British statesmen are frequenting our shores just now, and at dinners given in their honor we shall doubtless continue to hear much to the effect that the peace and democracy of the world lie in Anglo-American cooperation!

What does it all mean? Certainly not that "perfidious Albion" is inherently perfidious—or any more wicked than other countries that make less pretensions to domestic righteousness and international morality. It is hardly, either, just a case of the "disastrous hypocrisy" which a well known authority on international affairs attributes to Britain. Rather it tends to demonstrate anew the incompatibility between imperialism and economic nationalism, on the one hand, and peace and democracy on the other. We naturally expect better things from nations of the democratic tradition. We are often deeply disappointed in the policies of our own nation—and have not hesitated to "cry out" against them. But invariably, when national and economic interests seem threatened, they, rather than ideals of peace and democracy, dictate governmental policy. When the interests threatened are imperial in scope, the situation is further aggravated.

If world war is to be averted and even a semblance of Christian civilization preserved, a new approach to international tension must be found, and that right quickly. Indeed it was a British statesman who pointed the way to such an approach when some months ago he held out the hope that his country would be willing to consider the economic needs of the "have not" countries on the basis of sharing. If in a new spirit of "live and let live," the nations could be brought together for mutual aid, the struggles between opposing "isms" would largely resolve themselves, and the peace of the world greatly assured. This is the Christian way, and the world will not be saved by any other.

God Has No Favorites!

By Emory Ross*

(Read Acts 10: 14-20, Goodspeed)

WHAT we now call the foreign mission problem, and think of, perhaps, as something far away, was at the start a home mission problem. It was on the very doorstep of the Church. The foreign mission problem visited Peter at his own house. All he needed to do was to go downstairs to meet it.

To the churches of the United States the problem of race, with which foreign missions deal, has come home in this generation. The churches need not go far away to look for it. It is looking for the churches and knocking now at their doors.

The day is gone when America could deal with its race problem as though it were its private concern. News of a Japanese truck gardener maltreated in California, of a street clash of men of alien bloods, of a Negro mutilated, tortured and burned at the hands of lynchers, is wired around the earth, often before the day's sun is set. The conduct of our churches at home also is known and weighed by peoples everywhere to whom we are trying to preach a religion of brotherhood. If our practice is wrong our Christian message is nullified.

Failures at home discount the energy and spirit displayed in world missions. We have championed the depressed classes in India, the coolies in China, the exploited laborers in Africa. Yet thousands of Africans and Orientals and their descendants, products of our missions abroad, coming to this country have had eager anticipation changed into flinty resentment by our treatment of them and other racial groups. We preach the cleansing power of Christ; too many of us practice the un-Christian doctrine of the "unclean."

Americans abroad who deal with human affairs of justice and religion find the way often blocked by doubts and questions because America so frequently deals with her interracial relationships in a shocking manner. Especially are American diplomacy and missions in other lands burdened with this weight. The query is put: If, with the political principles, the economic possibilities and the religious ideals of America, friendly racial adjustment cannot be achieved there, where can it be?

We have built schools, supported faculties and paid preachers to serve the Negro people. But Christian Negro youth who have been educated in these schools find themselves Jim-crowded, discriminated against, given the cold shoulder even in some of the churches that supported

*Prepared as a message for Race Relations Sunday, February 14. Rev. Emory Ross, for twenty-two years missionary in Africa, is now Executive Secretary, Africa Committee of the Foreign Missions Conference and of the African Welfare Committee, the Federal Council of the Churches of Christ in America.

these schools. The world outside the Church is showing a trend toward friendly race relations, as when music lovers crowd a Carnegie Hall to hear a Negro's charming voice; or when a brown sprinter receives an official civic welcome on his victorious return from an Olympiad. But there are white churches which on a Lord's Day morning would have spinal chills if a cultured Negro girl moved down the aisle to seek membership.

"The voice came to him a second time, 'Do not call unclean what God has cleansed.'"

Some secular and political organizations welcome Negroes on equal terms but too often the churches temporize and compromise while the problem grows more acute.

"While Peter was still wondering what the vision he had had could mean, the men . . . reached the door."

White and Negro youth are beginning to find a way out of racial conflict, often outside, sometimes within the Church, as when the Christian Youth Council of North America elected a Negro as president. Meanwhile, many adults within the Church hesitate and debate. Not only do the failures within the churches turn capable Negroes away; they instill deep doubts in the minds of white youth about the sincerity and courage of older Christians.

There are hopeful elements today, however, in the action of the churches on race relations. Gradually the task of pioneering education for handicapped racial groups has broadened to the struggle for economic and social justice for them. Illustrations can be cited such as the interracial groups working here and there throughout the country under a Christian banner; the interracial membership of church youth groups; the interracial structure of national church federations; the insistence of non-discrimination in employment and relief; the concern of churchmen in the plight of the tenant and share-cropper of both races; a growing determination of many white youth that race problems must be faced squarely and solved in accordance with Christian principles.

God has no favorites. Christ's eye saw all men as brethren. He saw the Kingdom of God as no spectrum, but as Light, the harmonious blend of all colors. Many distant tasks are attractive. The Church's vision sweeps the distance—and it should. But as Peter was pondering over his vision the men were knocking at the door.

"The Spirit said to him, 'There are two men looking for you. Get up and go down and go with them without any hesitation, for I have sent them.'"

Islam, Quakerism and Crusoe

By Moses Bailey

TODAY'S mail brought a little Arabic book, the gift of Kermit Schoonover. On the cover is a picture, in gay colors, of a boy riding a zebra. A parrot is perched on the boy's bare shoulder. Other interesting birds and animals wander among the tropical trees in the background. More pictures, equally interesting, are scattered through the eighty pages within. Any American boy who sees this story will certainly wish he could read Arabic! Evidently books for young folks are being as attractively printed in the East as they are in the West. This entertaining little tale, which looks so modern in its present dress, is entitled Hayy ibn Yaqzan, "Living Son of Waking"; it was written some seven hundred and fifty years ago by a Moorish philosopher in Spain.

Once upon a time, the story goes, an infant was left upon a beautiful, but uninhabited island of the Indian Ocean. This child, who later came to be known as Hayy ibn Yaqzan, was nursed by a friendly roe, until, as he grew older, he wandered about the island, discovering ingenious ways of feeding and clothing himself. As he became strong, he cared for his foster-mother who had so faithfully nursed him, leading her gently to the best pastures, making her bed more comfortable at night. Indeed all the animals became his friends, furnishing him with swift rides, warm clothing and food. By the time he was twenty-one years old he had learned the use of fire,

and was able to care for himself. Increasingly he spent leisure hours in thought upon the strange world in which he lived. Sun, moon and stars he studied, learning from them the essential truths of mathematics. From the regularity of all nature he came to believe that there is one Creator, who made the material world. So in his first forty-nine years—for the biography is divided into seven-year periods—the fictitious hero of the story discovered for herself the scientific and philosophical truth which mankind in history has slowly accumulated through the centuries.

Reaching the age of fifty, Hayy ibn Yaqzan began really to live: for it was then that he started to explore the realm of communion with God. Prayer proved for him the supreme joy. In it he discovered the true nature of happiness. Out of his communion he learned that the good life is simple and kind. Luxury, wastefulness, the ruthless destruction of life, as in hunting, unkindness to the animals, who were his sole companions, he found to be sins which cut him off from his communion with God.

There is more to the story than this, but already we see in the little book the fun and excitement of a Treasure Island, the beauty and conviction of great religious experience. The author, ibn Tufail, was a Muslim court philosopher who died about 1185. His book has been copied and read all over the Arabic-speaking world, many times reprinted.

I hope all the boys and girls in our Ram Allah schools will read it, for the sake of the sound religious message that it contains.

But fortunately for us, Quakers and others, the influence of Hayy ibn Yaqzan was not confined to those who read Arabic. In 1671, Edward Pococke, a great English orientalist, translated the Arabic into Latin, under the title, *Philosophus Autodidacticus*. A little later, George Keith translated it into English. George Keith, we recall, was a brilliant—if rather erratic—Quaker, a companion of Robert Barclay. Barclay read the book, and evidently found it an edifying testimony to the validity of the Inner Light, for he says of it (Prop. VI, Section 27):

"Yea, there is a book translated out of the Arabic, which gives an account of one Hai Eben Yokdan; who, living in an island alone, without converse of man, attained to such a profound knowledge of God, as to have immediate converse with him, and to affirm, 'That the best and most certain knowledge of God is not that which is attained by premises premised, and conclusions deduced; but that which is enjoyed by conjunction of the mind of man with the supreme intellect, after the mind is purified from its corruptions, and is separated from all bodily images, and is gathered into a profound stillness.'"

Perhaps Barclay was influenced by Hayy ibn Yaqzan when, farther on (Prop.

X, Section 2), he tells of the breadth of the church universal:

"There may be members therefore of this catholic church both among heathen, Turks, Jews, and all the several sorts of Christians, men and women of integrity and simplicity of heart, who though blinded in some things in their understanding, and perhaps burdened with the superstitions and formality of the several sects in which they are engrossed, yet being upright in their hearts

before the Lord, chiefly aiming and labouring to be delivered from iniquity, and loving to follow righteousness, are by the secret touches of this holy light in their souls enlivened and quickened, thereby secretly united to God, and there-through become true members of this catholic church."

Communion with God is as universal as the integrity of men's minds and character. Hayy ibn Yaqzan, so intriguingly pictured riding on his zebra, had his

share in teaching the early Quakers the reality of the Inner Light.

Since some good Quaker boys, long before they read Barclay's Apology, eagerly devoured a book by Daniel Defoe entitled "Robinson Crusoe," it may not be an anticlimax to observe that Defoe borrowed his story from the ancient Muslim author, merely omitting the religious idealism, and inserting a few kegs of un-Quakerly gunpowder!

Hartford, Conn.

The Native and His Friends

By William C. Allen

THE Union of South Africa is a land of racial irritations and fears. The old Boer (Dutch) stock is increasing more rapidly than the English. The East Indian population is thrifty; much of it is poverty stricken despite a few wealthy men. The Native increase in numbers is a source of anxiety to the European breeds. Of latter time, Jews from politically unsettled lands are flocking to the country, creating apprehensions as to their influence on the businesses of the Gentiles. The call for wise and forbearing statesmanship is great.

In the more comfortable hotels of South Africa, the higher class of work is performed by Indians. They wait on the meagre telephone service, are the chief porters, and in the dining rooms, resplendent in white turbans and suits swathed in gay sashes, present a striking appearance. The heavy work, the menial tasks, the care of the bedrooms are assigned to the "boys." In bare feet they attend to their duties humbly, cheerfully, smiling at the patrons who speak to them, glad if a word of recognition is offered by the "Master" whose will to them is law.

Often I have seen in the cities of South Africa gangs of black prisoners being led along the roads or working at hard labour under the surveillance of armed guards. If I express astonishment that so many prisoners are seen in the country, I will very likely receive the reply, "Oh, most of them are in for non-payment of poll tax." Again, Natives are required to carry permits, which policemen may ask any of them at any time to show. If a man has forgotten to carry one he may be lodged in jail and afterwards suffer from inability to obtain employment.

The law known as the "Colour Bar" represents the general attitude. It bars the Negro from trades such as those of stonemason or carpenter. He may be

That the question of inter-racial attitudes is a worldwide issue, we need to be frequently reminded. As we read this article by our Friendly ambassador of good will, on the eve of Race Relations Sunday (February 14), may we reflect on what we can do to help promote Christian relationships between the major and minority race groups in this country.

permitted to use the simplest sort of machinery, but even if competent, and often he is unqualified for such work, may not control machinery where he comes into rivalry with Europeans. He is almost entirely restricted to menial occupations. It seems that the labour unions are able to demand an adverse policy toward him.

The school at Fort Hare receives only partial support from the Government. The fees are heavy and are paid by the students with the exception of some bursaries. Men who intend to follow the ministry or professions are educated there. I have never faced a finer group amongst coloured peoples than at Fort Hare. Their uncanny perception of the approaching climax of a funny story before the end of it is reached is amazing. Only an educated Negro, so it seems, could do this.

Missionaries never tire in their protest on behalf of their people. The hospitals for the suffering black race are living examples of the power of love for Christ. Native apprehensions about mission and other hospitals are fading away. The witch doctor cannot compete with modern medical science. Some of the experiences at the fine McCord (Zulu) Hospital, Durban, are intensely interesting. Not a few of the patients prefer to sleep on the floor—to them it seems safer. Moderate charges are made; the Zulu wants to pay for services rendered—he

fears that unless he pays there may be no cure. He nowadays wants an operation; with his natural gift for metaphor and humor he delicately refers to that process as being "skinned!"

Efforts to restrict Natives to menial occupations are constantly being met by those interested in their welfare. This year (1936) General Hertzog, Premier, at a political gathering is alleged to have declared that Natives were unfit to have motor car licenses, lacked ability and should therefore be barred from European-owned vehicles. A Joint Council of Europeans and Africans quickly replied. It reported, "The non-Europeans show on the aggregate a much higher standard of careful driving than Europeans." The latest available figures were produced to substantiate this statement. A Safety First Association confirmed these claims of the Joint Council. Will politics win? After conferring with General Hertzog my impression is that his Government really wants to assist the Natives but, with an adverse public opinion, is compelled to go very slow in the matter.

At a reception given in October by the Council of the Royal African Society, of which the Earl of Athlone is President, films were shown illustrating the lives of the Natives; they were made for Africans. Films are to be used for wholesome educational purposes among the Natives, this being an important movement.

The poll tax paying age is now between eighteen years and sixty. It is broadly speaking, one pound for each man, whatever the size of his family or income may be. Church groups and the Rotary Clubs are petitioning the Government to lighten this inequitable load borne by the extremely poor, asking that the poll tax be reduced to ten shillings per annum, or abolished altogether.

Next to the churches—so it seems to me—the best friends of these black peo-

ple, whose chief offence too often is the colour of their skins, are the Rotary Clubs. At the Annual Conference of Rotarians for South Africa (1936) it was decided to ask all Clubs to take steps, in co-operation with the Chambers of Commerce and Municipalities, looking toward higher wages for partly skilled and unskilled Natives. While recognising the difficulties of the situation, the Annual Conference also asked for investigation by the Chambers of Commerce and Industry.

Church leaders of South Africa have been taking an unequivocal position on behalf of the Natives; the Church conscience has been pricked. For example, at the Annual Conference of the Methodist Churches in October, Principal A. A. Wellington declared that the Natives were poorer than they were fifty years ago. "More prominence should be given to Native ill-health; under-nourishment and malnutrition are rampant among the people. The children are so under-clad that they die in hundreds from bronchitis

and so ill-fed that starvation reaps a terrible harvest." He demanded that legislators be asked to take action on behalf of justice and humanity.

Some Native leaders have recently adopted a menacing attitude. They will get worse than nowhere by such speech. History teaches us that the walls of prejudice and fear eventually crumble, when assailed by the spiritual forces of the Prince of Peace.

South Africa.

Which Way Religious Education?

A World Survey of Loss and Gain

IS WORLD Christianity, as measured by its Sunday School sweep, headed forward or backward? The survey of the situation in 1936, as given in a statement issued by the World's Sunday School Association, seeks to throw some light on the question.

From this survey we learn that there are nearly a million more Sunday School pupils in the world today than there were four years ago. Africa is credited with more than half this gain, or 581,721. Notable gains were made in Belgian Congo, Angola, Rhodesia (North and South) and French Equatorial Africa. Remarkable growth is reported from the former German colonies. The Union of South Africa continues to have the largest enrollment in Africa with 419,662 pupils, which means a gain of over a hundred thousand since 1932.

In Latin America each grand division—South America, Central America, Mexico, West Indies—shows splendid increases. Brazil, where the Eleventh World's Sunday School Convention met in 1932, increased its Sunday School enrollment 43 per cent during the quadrennium, and Argentina, 34 per cent. Excellent gains are reported also in Colombia, British Guiana and Venezuela. Among the West Indies, Jamaica reports an increase of 35,319 while Cuba and Haiti report a gain of 5,000 each. Mexico has increased from 24,091 to 39,802.

SOME PROGRESS IN ASIA

Asia with its vast population, over half the people of the world, has extensive areas in which no Christian work has been established. Among these unreached areas must be recorded Afghanistan, Tibet, Nepal, Rhutan and Siberia with a combined population of seventy-five million. Another seventy-five million live in such areas as Outer Mongolia, Turkey proper, a large number of the native states in India, and certain Arabian kingdoms which fall within the

unreached area. The situation in the larger Sunday School constituencies in Burma, Ceylon, India, China and Japan has not changed materially, though Japan reports an increase of eight thousand. The loss reported in China is perhaps more apparent than real as the figures for Manchuria and Mongolia have been deducted. India continues to have the largest Sunday School enrollment in Asia, though Korea is holding second place through repeated gains. The Netherlands Indies report a gain of 49,073 while the Philippine Islands gained 8,544 and Malaya 4,197. On the whole there has been progress in Asia though a vast work remains to be done.

AMERICA AND EUROPE BAFFLING

Australia and New Zealand show a small increase in enrollment, that in Australia being about 43,000.

In North America, the Sunday School stronghold of the world, the report is far from stimulating. The figures for the United States are those of the 1926 federal census. During the intervening ten years, reports from many individual denominations show a falling off in Sunday School enrollment. Canada also shows a decrease. In spite of the increase in population, the number of Sunday School attenders has probably remained stationary, though it should be noted that other youth movements and religious education projects have increased. Estimated additions are reported for certain independent and union schools not enumerated in the 1926 census. Newfoundland and Labrador to the far northeast and Alaska to the far northwest alone report increases.

Europe is even more baffling in its statistical reports. The entire continent shows a net loss, and this in spite of splendid gains made in seventeen countries, seven of which are most significant.

The Netherlands increased from 250,000 to 355,687; Ireland from 156,016 to 213,217; and Finland from 216,082 to 254,838. Greece in many ways makes the most commendable report. The Greek Orthodox Church reports an increase in the Zoe Sunday morning schools from 9,333 to 41,800, while the entire Sunday School constituency in Greece has reached 52,922. If there had been awarded at Oslo a banner to the city making the greatest Sunday School gain during the quadrennium this would have gone to the ancient city of Athens. Czechoslovakia made a splendid increase from 15,622 to 28,500, while Poland grew from 1,500 to 7,954. Even troubled Spain, whose report was gathered prior to the civil war, showed a gain from 3,806 to 6,458.

SOME DEPLORABLE LOSSES

But offsetting these gains are deplorable losses. Russia has dropped out of the picture entirely. Under the prevailing dictatorships the situation in Germany and Italy has become most alarming. In the State Church of Germany only an estimate can be made, but there is a decrease of at least twenty-five per cent. Among the Free Churches the situation is not quite so bad. Probably less than one-tenth of the Protestant children in Germany attend Sunday Schools. Even more difficult to understand are the losses reported in England, Wales and Scotland. Europe presents a perplexing picture.

While it is a bit more difficult to describe advances that cannot be translated into figures, there are many evidences in the reports that reach the World's Sunday School Association of the deepening conviction around the world that Christian education is essential in Kingdom service.

CONFLICT OF CHURCH AND STATE

A new trial of strength is confronting the Sunday School movement in cer-

tain nations where there is the growing conflict between Church and State.

In Russia a militant atheistic Communism, through the dominant Soviet party, has announced its determination to rid the people of all religion. The Sunday School has consequently been decreed illegal among 180,000,000 people, inhabiting one-sixth of the area of the globe. During the year the General Secretary of the World's Sunday School Association visited Russia and there saw, at first hand, some of the terrible effects of this prohibition. However, in spite of closed churches, scattered and persecuted clergy, and the cessation of religious education activities, there remain millions of Russian people who still cling to the Christian faith. Russia today constitutes a mighty challenge to the Sunday School workers of the world.

In Germany religious persecution was at first confined to the Jews. It has become increasingly apparent during the year that conditions are becoming intolerable for many Christians as well. The totalitarian State is determined to monopolize the education of all the children and youth. This is causing great anxiety to thousands of Christian parents and many families are being obliged to flee from religious persecution. The Sunday School statistics of Germany reflect this deplorable situation.

In Mexico some of these difficulties have been experienced, but the situation is now much more hopeful there. The strategic position of the Sunday School has become increasingly apparent. In the bitter conflict between the State and the traditional church inherited from Spain that has prevailed, heavy restrictions have been imposed upon private schools so that practically all evangelical schools have now disappeared. In order to secure an effective religious training for children and youth which will enable them to withstand the rising tide of enforced socialistic education, the Sunday School allied with the Christian home has gone forward to a place of prime importance. A recent action of the supreme court in Mexico has brought special gratification in the declaration that a religious meeting in a private home is not to be considered an act of public worship, which is otherwise forbidden by law outside of church buildings, providing those attending the service within a private home come by personal invitation. This, among other things, has settled the legal difficulties that have prevented the maintenance of daily vacation Bible Schools and other religious education activities in towns where there is no registered church.

SEEKING WORLD PEACE

To the representatives of the Sunday School movement from around the world that met in Oslo last summer it was

apparent that Christian education has a real contribution to make in these darkening days in the securing of world peace. The World's Sunday School Association is one of the oldest and most effective peace organizations within the church. Its outstanding contribution to the promotion of good international relations is the contribution it makes toward the development of Christian men and women who can reach across national boundaries and extend the hand of fellowship with an earnest desire to understand other people and to work for the common welfare of all. There can undoubtedly be no lasting peace that is not built upon a more vital Christianity, without which peace pacts and international treaties will continue to be mere scraps of paper. A far reaching program is embodied in the peace resolution adopted at the World's Convention which has been passed on to the fifty constituent national and international associations throughout the world that are concerned with the work of Christian education and that have a combined membership of over thirty-eight million.

"Education and statesmanship cannot dispel the fears or quell the passions that menace the future of mankind. It is our conviction that the world's greatest need is for deeper, truer and more complete faith in Jesus Christ, and a more resolute acceptance of His way of life. Acknowledging with penitence our failures and our sins and expressing anew our faith in Him who is able to transform all human life and to direct to better ends all human relationships, we affirm our purpose to inaugurate and maintain in our educational work such definite programs of teaching and worship, based upon the Word of God and interpreting the life and teaching of Jesus Christ, as shall lead to interracial understanding, international concord and the abolition of war."

In the very closing days of 1936, as a means of focusing the efforts of the Sunday School forces of the world in the realization of international peace and world brotherhood, an office was opened by the Association in the old League of Nations Palace in Geneva, and Dr. Adolf Keller, the well known European Christian leader who was elected a Vice-Chairman of the World's Sunday School Association at Oslo, will represent the Association for consultation with the other religious forces of world-wide scope which have headquarters in this world capital. It is to be hoped that among the political and economic movements that are centered at Geneva the Association, which represents in a special way the childhood and youth of the world, may be a factor in ushering in the new era, so eagerly sought, of peace on earth among men of good will.

Christianity fails in proportion to the way in which the individual Christian loses his sense of individual responsibility.

FRIENDS AID COOPERATIVES IN WASHINGTON

Several Washington Friends are very active in the local cooperative movement, which is rapidly developing in the National Capital. The Washington Consumers' Club has grown in two years to 430 members. An extensive coal cooperative, a Kon-sum—a gas and oil cooperative, and now a grocery store—the Rochdale Stores, Inc., are the three units already sponsored by the club.

For several months Daniel and Dorothy Shoemaker have been managing one of the eight buying groups, taking the weekly orders for the people in their district, and then filling those orders for delivery. Harold and Ruth Edgerton Hoge have been giving their home and a great deal of their time to the same thing in another section of the city. David Scull, a recent Swarthmore graduate, and a new member of the Friends Meeting of Washington, has been actively engaged in building up the Consumers' Club. A number of other Friends are active in the Club, which has its headquarters in the Mt. Pleasant Congregational Church.

For some years before a consumers' club actually got under way in Washington, Credit Unions were operating here. There are now 70 credit unions, with a total membership of some 20,000. The majority have been organized under the Federal law, the number increasing substantially since the Federal law was passed.

The Rochdale Stores, Inc., at 710 7th Street, S. W., is a one room store, and a small room at that. But its business has grown steadily since it opened. Cooperative buyers get their groceries from the C. D. W., in New York, and from local wholesalers. The weekly orders from the eight different buying units are filled there, and delivered to the several unit headquarters for individual distribution.

Recently, the Club has become a sponsoring agency for the Farm Bureau Cooperative Auto Insurance. Kon-sum, doing a good business with its one gasoline pump, is negotiating for other pumps in different sections of the city. Contracts with a large dairy, with a clothing store, with a book store have been arranged for the club with benefit to the members.

The Labor Study group, which has been meeting in the Florida Avenue Meetinghouse for this first semester, has included three discussion groups on Cooperatives. Daniel Shoemaker has been the leader of one group.

Truly, the Cooperative Movement has reached Washington. The fact that so many Friends are associated with its growth here is very encouraging.

MARGARET E. JONES.

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The Day of the North

IN THE *Atlantic Monthly*, not so long ago, appeared a partly factual, partly fanciful story, "The Man Who Won the War." Its author, Robert Buckner, tells of an experience which was his one January evening, in 1927 when, following a holiday spent with friends in Cologne, he was a passenger on the Brussels Express.

At Duren he went outside for a breath of air, and when he returned he found the other occupant of the compartment awake and willing to talk. This second man, Bradman by name, was an Englishman of about fifty, his powerful body contradicted by a face which bore the marks of much suffering. The conversation turned to the scenery in the Ruhr valley through which they were passing and to the weird glow cast over the dreary plain and the mountainous slag heaps by the steel mills of the region.

Suddenly the Britisher spoke out. "Steel!" he barked. "Steel for guns and shells!" And then quietly, as if to himself, "Oh, the fools, the bloody fools! Didn't they get enough of it last time?"

Talk turned, then, to the World War and, finally, in answer to his companion's query, Bradman made this astounding statement: "I won the war."

And this, in brief, is the story that lay back of that breath-taking and seemingly mad assertion. In the Fall of 1914, Germany, determined to capture Paris, attacked France from three directions—south through the Vosges mountains, in the center along the Marne, and to the north through Belgium.

The Belgian army, encamped near Nieuport, had been driven almost into the Channel; the hoped-for aid from Haig was not forthcoming. It seemed an absolutely hopeless situation when, on October 28, King Albert, knowing that the Germans would attack at daybreak, called a council of his staff officers to take place shortly before midnight. No satisfactory plan was offered, but finally a Colonel of Dragoons made a desperate suggestion: that they send a few men down to the beach to try to overcome the German sentry and signal to sea, in the hope that some British vessel would notice their sign of distress and come to their aid.

This plan was adopted. The German sentry, a mere boy, was found asleep. He was easily stunned by a blow and tied, when flares were lighted on the beach. And here it is that Bradman enters the story, for it was he, who as commander of the *Firedrake*, an English destroyer, saw the flares of the Belgian soldiers, sent a small launch to shore and, by insisting that the Belgians don the one hundred and eighty Cameron Highlander uniforms mistakenly stowed on his ship, was responsible for the psychological trick whereby, on the next day, the Germans, confronted by what they thought to be Scottish troops come to the

This is the gist of a chapel address given at Earlham College on January 6. The story, "The Man Who Won the War," appeared in the "Atlantic Monthly" for February, 1936, the editor of which saying that factual basis for the incident may be found in the British and Belgian official records.

aid of the Belgians, lost heart and were defeated. And thus Paris was saved.

The incident of course had its sequel. Ironically enough, Bradman's ingenuity was repaid by removal from the British army and imprisonment. Through circumstances which cannot be explained here, his story appeared incredulous to all—that is to all except

one, the only man who ever believed him, Gunnar Bechtel, the German sentry whose inability to keep awake helped save Paris.

Ten years later these two human derelicts, impelled by a desire to revisit the scene of their respective triumph and defeat, met, quite by accident, at Nieuport, where at midnight on the sandy beach they confronted one another, "the two loneliest men on earth, the one who had won the war and the one who had lost it."

What a commentary on the nature of the complex civilization we have been building—that the fate of nations should rest on a single incident and on the actions of two men! "Oh, but that story is too fanciful to be impressive," it may be objected. Very well, here is an "incident" that is far from fanciful. Although the naval battle of Jutland, fought between the English and the Germans in the North Sea in 1916, was not a "glorious victory" of the Nelson tradition, the British did succeed thereby in bottling up the German fleet in the Baltic. Accordingly the British commander who recently died was hailed as the saviour of western civilization. It was an English statesman who commented in effect: What a commentary on this world of progress we have proudly constructed that it stands or topples according to the lucky "hits" of a few ships in the confusion of a sea fight—and all in the hands of one man!

And now, twenty years later, what do we see? Have we bettered ourselves or put our civilization upon a saner, firmer basis? Apparently not, for a glance at the world today convinces us that the present situation is pretty much in the hands of one, or two, or three men. Constitutional government is largely gone, and in its place we have dictatorships of the type exemplified by Hitler in Germany, Mussolini in Italy, Stalin in Russia, and so on. Our complex civilization may be said to represent a pyramid, an inverted one, at the bottom of which are a few men, whose wilful acts may easily topple the pyramid.

Only last Saturday "Tristan and Isolde," considered by many to be Wagner's operatic masterpiece, was broadcast from the Metropolitan Opera House. In this great Germanic classic, the stellar rolls were taken not by Germans but by three Scandinavian singers: Kirsten Flagstad, the Norwegian soprano, Lauritz Melchior, the Danish tenor, and Kristen Thorbald, another Swedish nightingale. The commentator, Marcia Davenport, spoke of this unusual casting

and said that it was due in part to the fact that while the rest of Europe had been either at war or preparing for war, the people of these countries had been concentrating their efforts on peaceful and cultural pursuits.

A further and more immediate reason may be found in the intellectual degeneration that is apparent in Germany under Hitler. The past two years have witnessed a definite falling off in the book trade within the country and in the exportation of German books to other lands, conditions due to the rigid and discriminating censorship imposed by the "Chamber of Culture" which, under the Minister of Propaganda, controls all followers of German cultural professions, such as publishers, actors, painters, writers, and editors.

In striking contrast to the furore and tension of middle and western Europe is the amity to be found among the Northern and Scandinavian countries of Europe, which recently celebrated their first "Day of the North." The purpose of this observance was to prove that the spirit of good will and cooperation prevails among the peoples of Denmark, Iceland, Sweden, Norway and Finland. The rulers of Scandinavia broadcast to one another radio messages of mutual appreciation and respect. In the churches and schools and other public places, many addresses were heard in which thanks were given that there was at least one sector of the earth where there existed peace, orderly democracy, and a will to strengthen the bonds of friendship between nations.

What are these achievements upon which the North countries so justly pride themselves? In the first place, because they are practical in their idealism, they have learned to cooperate, politically, economically and socially, and by so doing were able to cushion the years of the depression so that they suffered from it much less and recovered from it much more quickly than did the rest of the world. Then, too, they have been able to develop and maintain a policy of liberalism and individualism, which, because it is not predatory, has proved most beneficial.

Government to them has been a means to an end, a vehicle of the public good. As King Gustav of Sweden said, they have learned "to pool their brains." During recent

decades the Scandinavian countries have been the social laboratories of the world, and all because in pursuit of their goal, the welfare of their citizens, they have been willing to experiment both in the abolition of old social, economic and political forms and in the creation of new ones.

The Scandinavians have not yet made Utopias of their countries, but they are collectively working out their own problems, and their achievements may point the way which the other countries of the world, beset by the extremes of either Fascistic or Communistic dictatorships, should follow.

Turning to our own country, it may be said and truly, that our situation differs from that of the Scandinavian lands. Granted that this is so; are not our goals the same? Do we not covet what they have had—internal good will, the welfare of all, long years of peace, and small expenditure for armaments? America has been, and is, too passive and too indifferent to her own fate. In the rising tide of present prosperity, there are ominous signs that the lesson of 1929 is being forgotten or discounted. In the absence of clearly marked class divisions we have failed to recognize situations in our midst similar to those which in Europe led to dictatorship. In our stress on *gradual* progress we have failed to note the rapidity with which the world is moving and our civilization changing. It is time we awoke. We must implement our liberalism before it is too late. Insisting on the values of democracy and individualism, we must socialize them for the general welfare.

Albert Einstein, when a boy of five, was given by his father a magnetic compass, which charmed him because no matter how he turned it, the needle always pointed north. He has said that the impression left upon him by this observation started him on his scientific career. That story may be said to symbolize the eternal truth and verity of the principles being worked out in the Scandinavian countries. For us, the way out, the way of progress is the Way of the North, the way of peace and good will and cooperation. It is written in the stars, and in the long run will win. That way lies efficient democracy, as righteous as effective. That way lies the peace and prosperity of the nations.

America! What Will You Do?

RADIO ADDRESS BY MAUDE ROYDEN

HAIL America! This is the fifth time I have visited you, and I hope I am a mascot for I have never found you otherwise than abounding in prosperity, and now, after all you have suffered, I hear on all sides that recovery has come. A happy New Year to you all!

This time I come to you for a single purpose—I am a Pilgrim of Peace. I believe, like everyone else, that world peace is essential to civilization. I also believe like no one else, that it is possible even for Europe.

I have read with intense interest all I could about the great Pan-American Congress which has sought to establish peace in the two Americas. I read President Roosevelt's pronouncement and I wanted to cheer as I read. Here is a man who will, if man can, with the help of all good Americans of either of the

As most of our readers know, A. Maude Royden, famous preacher of England, is making a coast to coast speaking tour for the Emergency Peace Campaign. Those of us who heard her radio broadcast to the American people, given over the Columbia Broadcasting System on Sunday, January 10, thrilled to her challenge. We are glad, herewith, to make her address available to all our readers.

two great continents, build up a great civilization which recognizes that war is the greatest danger all of us have to face. He and they are determined, if it be humanly possible, never to incur that danger: he, being the spokesman of the greatest of all American nations—one which calls itself "America" quite sim-

ply!—has the leadership and accepts the responsibilities of leadership.

There are very few people in the Old World who are already leaders and who have grasped the difference between the twentieth century and the nineteenth. That sounds ridiculous but it is true. The difference is great—so great that you can only get a glimpse of it by imagining the U. S. A. as they might have been if each State had remained as separate from the rest as the Balkan States are separate from each other in Europe. Your country is one of enormous natural wealth; but how much power and consideration would you have had in the world, and how much security in your own borders, if your forefathers had decided differently?

Wisely for them and fortunately for you, they decided to become the United

States of America, and thus the foundations for the New World were well and truly laid. You have built your house on a rock.

We in Europe are still trying to build ours on the shifting sands of hatred and fear. This is the real meaning of all our nationalism, and this accounts for the frenzied efforts of certain countries to make themselves self-sufficient. And at bottom it is suicidal belief that nations prosper only at the expense of other nations. Because that is a lie and a childish lie, we are all at odds with each other and most of us ready to fly at each other's throats. You can never unite people by all believing the same lies! To try to do that is about as useful as trying to bind them together with ropes of sand. You can only unite by all believing the same truth.

Now the truth of the twentieth century world is that we can only prosper together and that every nation which tries to be sufficient to itself condemns itself to a miserably low standard of living. A high standard demands the resources of the whole world and can command them only by friendship with the whole world; vast markets in which to buy and sell and exchange all our products for each other's benefit; prosperous customers as well as a prosperous homeland; faith in each other sufficient to create what business people call credit.

Until the nations and their leaders have grasped this so securely that they abandon for ever the vain attempt to be prosperous all alone, prosperity can never touch them. They will be poor, living at a low standard, and therefore unhappy. And because they are unhappy they will be dangerous. Those who are miserable will seldom begin by blaming themselves! They will blame other nations and fight them if they dare.

This is the great truth which twentieth century science is teaching with all its might. It is also the truth which we might have learnt twenty centuries ago had we been willing. "If one member suffer, all the body suffers with it."

I believe that American civilization is founded on this basis of truth. That is why you became the United States. That is why you are now seeking under the leadership of your President to grasp the truth of Pan-Americanism. This experiment in peacemaking is one of vast importance to the world, and God speed you in working it out.

Now there is a thing I want to say to you which perhaps no one else from my country is likely to say. It is this. I wish that you had not come into the war last time. Don't be angry with me for saying that. It doesn't mean that I don't know how the statesmen of the allied nations from 1914 until the hour of your coming in, implored you to come in. I know very well how they implored

you. I know they told you that, without you, the cause of freedom was on the point of collapse; that your troops and nothing but your troops could stave off universal ruin; that all that was good and just and noble was now hanging in the balance, waiting for you to decide. I know the sort of "raging, tearing propaganda" that was put over you, from coast to coast, by a flood of English and French speakers, and I know how you responded to that appeal for help. There is a page in Vera Brittain's last book, "Honourable Estate," which just expresses all that for me, and when I had a talk with her the other day I thanked her for writing it. Here is a bit of it:

"People are so ignorant of economics, they think the War's over, but if I know anything of economic law's its real aftermath hasn't even begun. Take America. She seems to have escaped all the War's worst consequences—to be safe and prosperous when other nations are ruined and insecure. But that can't go on for ever. In the long run even America won't escape the effects of universal dislocation."

"Contemplating the great bluebell field of the dead, she found herself endorsing his judgment.

"They didn't lose half their generation's life, as we did, but God in Heaven, they lost enough! How can even a great country like the United States be deprived two hundred thousand times over of such gaiety and vitality as Eugene's, and not have to pay for it in the end? Perhaps as Denis said, the day will come when America will realize more clearly than today what the War took from her life and her future."

"Perhaps death wasn't the cruellest fate after all, Eugene! At least you died before you shared America's grim disappointment with the Europe that she came over to succour! You laid down your life believing that we appreciated your sacrifice. You didn't know we were going to hoodwink your President, make a diplomatic tool of his League of Nations, call your great and generous country contemptuous names, deny you all the credit of your victories. You couldn't guess that immediately the War ended, the peoples you saved from defeat would turn wild with hatred, go brawling and stampeding about Europe demanding blood, money, land from the conquered, crying havoc, humiliation, revenge, evolving in a new guise the spirit of militarism. You never suspected that within a year or two of peace we should be terrorizing, thieving, persecuting as pitilessly as ever—and finding, as usual, the most holy and high-sounding names for our conduct! Dear Eugene, I'm glad that you didn't realize that in spite of your sacrifice, those of us who were left would have to begin the struggle for justice and mercy all over again! You were so magnanimous, so confident of our worthwhileness, so single-hearted in your courage and devotion! You might have done worse than die while your faith in us was still entire."

Well, there it is—what she and I feel about you and the war.

And now I want to say why, all the same, I wish you had not come in. You came, and with your coming brought

sweeping, crushing victory—victory as complete as history records of any war in the long story of mankind. What was the result? A treaty of victory, not of peace, which laid such crushing burdens on the defeated as they could not carry; injustices so monstrous that they have poisoned the life of the world ever since. Our wounds are still festering. The fever still rages though we don't call it war. The poverty of the world's life has infected us all—at last and, for a time, even your rich land, and ruined tens of thousands of your people.

Yes, you say, and you add "Never again!" May it be so. No American in the two continents will cry with greater earnestness than I—never again! If (which God forbid) Europe or Asia or both should once more rush into war, let there be left one nation, one continent—two continents if it may be so—in which this insanity is unknown. Let there be a place on earth where men who are not mad can go on building upon the great foundations already laid, the great civilization of the future.

But there is something more. It is fine to say "keep out of war," for war is of all madnesses the maddest. It is fine to realize that only friendship with other nations can keep us safe and make us prosper. It is true that the twentieth century world must be built on these great principles or perish. But we all know that the man who is honest because he finds honesty the best policy is not an honest man. As the Christian would put it, he whose friendship is based on self-interest is not a friend at all.

I had hoped with a great hope that my own country would realize the vast responsibility of the Great Powers in the world, and give that world the moral leadership for which it perishes. I cannot yet give up the hope that she may be better led and more nobly inspired in the future than she has been since the war. Her contribution has not been great. May it be greater in the future. But I confess that my eyes turn in hope to America. Can you do what is needed? Can you, refusing to be misled once more by the old delusion that war will make peace, and the devil cast out the devil, show us by your example and convince us by your achievement, that only peace brings peace, and that peace is neither selfishness nor a mere policy? America! What will you do?

Our hesitancy to accept the full practical consequences of the Gospel is magnified in international conduct, which it goes far to explain . . . To kill a man in private quarrel is murder, as a national quarrel it is a "regrettable necessity," rewarded however by every mark of public honor and popular acclaim.—JOHN WILHELM ROWNTREE.

This Deep Disharmony

BY MADELEINE HOPE DODDS

THERE is a deep disharmony in the world today. We wish to be saved, and yet refuse the way of salvation. We cry out for peace and frenziedly prepare for war. We appeal to the churches for help, and we are told that the question of peace and war would solve itself if our hearts truly turned to God and if we sincerely accepted and followed the way in which Jesus led us.

But it is an unfortunate fact that ardent religion has led to many of the fiercest wars, and that during the last war the government praised the churches as being the best recruiting offices. In fact, according to some people, religion, instead of being the remedy, may be the cause of our strife. The Western races have for about two thousand years been trying to obey an Eastern religion foreign to their natural impulses; therefore there is a struggle between the religious standard imposed from outside, and that which they instinctively believe. But from another point of view this has been described as the proof of the divine inspiration of Christianity. Mystical religion makes such a strong appeal to the Eastern mind that any sincere prophet can found a local sect in Asia, but the religious teaching that can even partly control the practical, materialistic, pugnacious Northern races proves by that very fact its divine inspiration.

In this unhappy state, dissatisfied with the world around us, yet unwilling to risk anything to alter it, we are very much inclined to lay the blame for our troubles upon some particular section of the community. We ask: "Why do scientists make horrible inventions which tempt us to kill each other in more and more frightful ways?" To which the scientists reply that they have no wish to invent hideous forms of death; they merely wish to earn their living, and they are paid to be destructive; if they turned the abstract knowledge to useful practical ends they would starve. They say, with the preachers, "You must alter your standard of values, so that healing and prosperity shall be as welcome as slaughter and destruction. Then science will be a blessing and not a curse."

Or we blame the trade unionist. We ask the unions to say that in the event of war being declared there would be a general strike; but they decline to commit themselves, retorting: "Why should the trade unions go on strike more than the professional classes? Why not a strike of doctors, of lawyers or of journalists? Why do you expect us to save you when you won't take the trouble to save yourselves?"

The substance of this article, published as a pamphlet by the Friends' Literature Committee in London, was circulated as a document at the Friends Seventh International Conference at Jordans, England, in August, 1936.

Now in order to find out the way to save ourselves, we must get at the root of the trouble. One material cause of the present disharmony is that the world is now one, a unity in which every part is affected by every other part. However little we may like it, it is a simple fact that we are all members one of another.

Arnold Toynbee in his monumental "Study of History," puts this in another way when he shows that for the first time in history the whole world has been permeated by one form of civilization, the western scientific civilization. This civilization has penetrated to every part of the world, and has been accepted by the races which formerly had independent civilizations of their own. What will be the outcome of this vast change? Is it any wonder that we feel a profound disharmony when we realize that we are facing world unity with ideas and education especially adapted to disunity and nationalism? We still think in terms of nationality instead of in terms of world unity. Our educational system is based on competition, and even in games, when the team spirit is encouraged, it is only with the object of achieving victory over other schools. The competitive spirit is still at work. It is no more in accordance with facts to teach a child that his highest loyalty is due to his country, than it would be to teach him that his highest loyalty was due to his town. We ought to teach cooperation and not disunion.

The great problem is to awaken an emotion to inspire the international spirit as it now inspires the national spirit.

When we reflect that the problem is world-wide, we begin to feel depressed. The individual is small and weak enough as a unit in the nation, but considered as a unit in the whole world, each of us seems a hopelessly feeble atom. Then again, if it is all a matter of education, many of us are neither parents nor teachers and have no direct influence upon the education of the young.

There is a very excellent little tract on "Practical Peace-making," by Joseph S. Rowntree and George E. Hartley, but when we read of the political action which they would take if there were a Quaker cabinet in England, we feel how

utterly hopeless it is for any one of us to do anything useful to bring about that program. We can only vote for such candidates as seem most likely to accept our views; but there may not be such a candidate for whom we have a vote, and even if my vote has helped to get into parliament a man with whose political opinions I am in agreement, how very little influence that man has on the course of events!

Moreover we are faced with the serious danger of a military dictatorship. Our modern industrial civilization places the great mass of the population at the mercy of a comparatively small caste of armed and determined men. They have only to seize the principal centres of transport, electricity and water, and they have the nation in their power. This is not an imaginary danger. It has taken place in country after country—in Italy, Germany, Japan. The only nations who have attempted physical resistance with any hope of success are those like Russia and Spain, where conditions of life are still primitive, where transport is carried on by beasts of burden, water is drawn from the nearest well, and light, food and clothing are provided by individual man power. In a highly industrialized country such as Britain the question of resisting oppression by physical force simply does not arise.

Thought it seems from this review of the world situation that we are helpless, yet a new line of action has lately been suggested by Richard B. Gregg in his book, "The Power of Non-Violence." It is a clumsy title; Aldous Huxley has invented a better one—"Constructive Peace."

Non-Violence or constructive peace is not the same thing as simple non-resistance. The latter, as Mr. Gregg points out, is not enough. Constructive peace calls for active, not for passive, courage, for organization and above all for self-control. Its method is to refuse to obey an unjust law or an unjust ruler, openly and in large numbers, without violence, anger or revengeful feelings, and to suffer, also in large numbers, all the penalties that the authorities can inflict, whether violence, imprisonment or death.

Under the name of non-cooperation, it has been successfully practised in India, but it not especially characteristic of the Hindu temperament. It is the method of the early Quakers, who insisted upon openly holding their meetings when all religious assemblies outside of the established church were prohibited by law—who refused to take oaths or to be married in churches until the law at last

recognized their principles. It is the method by which trade unions won their successes. Their opponents were so much afraid of peaceful strikes that they took a great deal of trouble to introduce agents provocateurs into the unions in order to stir up violence and weaken the position of the workers. It is the method advocated by Shelley when he wrote:

Let a vast assembly be,
And with great solemnity
Declare with measured words that ye
Are, as God made ye, free.

Be your strong and simple words
Keen to wound as sharpened swords,
And wide as targes let them be,
With their shade to cover ye.

Let the tyrants pour around
With a quick and startling sound,
Like the loosening of a sea,
Troops of armed emblazonry.

And if then the tyrants dare
Let them ride among you there,
Slash, and stab, and maim, and hew:
What they like, that let them do.

With folded arms and steady eyes,
And little fear and less surprise,
Look upon them as they slay
Till their rage has died away.

Then they will return with shame
To the place from which they came,
And the blood thus shed will speak
In hot blushes on their cheek.

Shelley was writing about the incident known as the Peterloo massacre, when a peaceful political demonstration was charged by cavalry, and this unprovoked and unresisted attack had in fact a great influence upon the political history of the period.

Constructive peace needs thought, training, organization and leadership. It is a very serious question for Friends whether there is a call to us, who have already accepted its principles and had some training in applying them to our own lives, now to devote ourselves to preparation for giving the necessary leadership. I suggest that the immediate task of Friends is to form study circles to read and consider seriously and prayerfully Gregg's book, "The Power of Non-Violence," and the numerous works of reference which he quotes, together with Aldous Huxley's little guide on the same subject, "What Are You Going to Do About it?" And if we feel, after prayer and consideration, that this is a way in which God is guiding us to a difficult and dangerous duty, that we should bring the concern before Yearly Meeting next spring, and that all the spiritual energies of those who so bring it should be concentrated upon con-

ducting the discussion in a pure and inspiring way, in which individual obstinacy and bitterness may naturally fade away and the spirit of truth may prevail. This is something real and immediate which we can unite to accomplish ourselves, not some far-off political measure out of reach of anything but a wish.

On the other hand, if after full consideration and earnest study we decide that this is not the way for us, by that time probably some other way will have opened, for those who set their hands to a piece of work with a real desire to accomplish something will find that even when they prove to have been mistaken in their immediate object, or to have failed to obtain it, they have gained something of which previously they were quite unaware. Earnest, sincere prayer, thought and effort will bring us to some good goal, even if it is not the one on which in our ignorance we fixed our eyes.

"I CRY PEACE!" DECLARES JOHN HAYNES HOLMES

One of the few ministers in this country who refused to "present arms" in 1917—and who paid the price for his refusal—was John Haynes Holmes. In a recent sermon, "Spain! Is Armageddon Coming?" he spoke to his large congregation at the Community Church, New York City, on the Spanish situation, and strongly deprecated the "war-mania creeping into our hearts"—even into the hearts and minds of some of his pacifist friends.

"Once more," he said, "we are being told that we must take up arms to save civilization, and make the world safe for democracy. Just one more war to destroy the enemies of peace and freedom, and thus end war forever! As though we had not heard all these appeals before, and yielded to them and acted upon them, only to discover, after all the slaughter and destruction and misery, that our final condition was worse even than our first. Are we never to learn anything from experience?"

"Is a war in Spain today any different from a war in Belgium yesterday? Did the Belgians or the French suffer any less than the Spaniards, or present any less appealing a cause to the reason and compassion of men? Can swords and rifles and machine-guns and tanks and bombing-planes and poison gas and liquid fire accomplish any more or better against Hitler and Mussolini than they accomplished against the Kaiser? Are we never to learn what war is? Are we always to forget what war does?"

"Let me recapitulate: War is destruction! It destroys everything—friends as well as enemies, the good cause as well as the bad. . . War is a means which destroys its own end, even when that end is the best—yea, especially when that end is the best! . . War is the devourer of peoples—of all peoples, of those who use it for defense as well as those who use it for aggression!"

"It is for reasons such as these—reasons as old as time, and as new as the latest battle in Spain—that I plead for peace. Nothing can be gained, and everything may be lost, by joining in the Spanish drama of suicide. I don't know about you, but I do know this about myself—that, come what may, I shall in this war, as in the last, have nothing to do with fighting. Though the Spanish war spread to a European war, and the European war to a world war, and the world war engulf America with other nations, I shall still oppose it, and therewith serve peace as peace can alone be served. You may smile, in pity or in scorn, at those who cry, 'Peace, peace,' when there is no peace. But I say to you that the only time when it is really worth while to cry peace is when there is no peace. So at least I shall cry it, until, by God's good grace, there is peace, or death, upon this earth.

"Do you know the story of Chief Joseph, greatest of the Indian leaders in this country in the last century? Chief Joseph fought long and hard against the United States—and he had a righteous cause as against those who used the flag and the honor of the republic to despoil his people! But there came a day when the great Chief caught a vision. Gathering his warriors about him on a quiet evening, he stood calmly and grandly before them, and he said:

'Hear me, my warriors; my heart is sick and sad.

Our chiefs are killed;

The old men are all dead;

It is cold, and we have no blankets;

The little children are freezing to death.

Hear me, my warriors; my heart is sick and sad.

From where the sun now stands, I will fight no more forever.' "

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SO ONCE MORE—A GREAT OPPORTUNITY!

An Editorial in "World Events"

World events have taken such a disturbing turn that the belief in peaceful means to bring order out of chaos is being challenged. Force and violence are once more the international arbiters. Even the British Labor Party has withdrawn its opposition to re-armament. What else, asks the militarist challengingly and many anti-fascists uncertainly, could the world do in the face of Fascist pugnacity except oppose force with force?

May we remind such falterers that no doctor can do much about a patient that is brought to him in the last stages of a disease. Had the doctor been called earlier and had his advice been followed, the patient might very well be on the road to recovery. The present road to war can lead only to disaster. The slaughter of millions of human beings will solve no problems, no more than did the first World War. Instead, it will make the danger of fascism acute and leave the usual wake of post-war horrors in debts, depressions, crime waves, mental disease, and other set-backs.

The reason we are traveling this fatal road to war is that we have lost a dozen opportunities in the last two decades to set our feet solidly on the road to peace. Peace is not merely the absence of war: it is a different way of national and international life. If we fail to establish this new mode of living, it is only a matter of time until there is a new and disastrous appeal to mass slaughter.

The first great mistake was the series of treaties which concluded the war: Versailles, St. Germain, Trianon, and Neuilly. These treaties did not lay the foundation of a new world, but rather the basis for friction, hatred and further wars.

Another lost opportunity came later in the refusal to make revisions, particularly in Germany. Most of Hitler's prestige was built on his ruthless tearing up of unfair treaty provisions, while a conciliatory attitude and concessions to Stresemann would have made Hitler impossible.

Then came the failure to disarm. Disarmament had been pledged in the peace treaties, but this supreme issue was lost in technicalities and national selfishness. The people called for disarmament, but the governments gave them only disarmament conferences.

The League of Nations, harbinger of a new world order, suffered from the outset as being the league of the victors to enforce the vicious peace treaties. It was a magnificent idea, an absolute essential for a warless world. But it lacked democracy and courageous leaders who

would put its very considerable powers to use.

Other mighty opportunities were lost. In 1919 Germany might have remade her entire social structure with comparative ease, thereby establishing economic justice for her workers and removing some causes of war. Nothing was done. In Spain there were two chances (1931 and 1936) for bringing about widespread reforms and for removing the fascist menace. Neglect of both was part-cause of the present revolt.

Mark down further the failure to break down trade barriers and to establish a free flow of commerce between nations. Our own country erected a Chinese wall against the world by the Smoot-Hawley tariff and the world followed with the ridiculous and suicidal plan of national autarchy or self-sufficiency. And "when commerce cannot cross frontiers, armies will."

The road to war is strewn with a host of lost opportunities. Unquestionably, the people everywhere are tired of war and are seeking peace. But their leaders and their governments nullify every step taken in the direction of peace, or they use the peace machinery in such a half-hearted and bungling way that nothing is accomplished.

Perhaps it is not yet too late. The very imminence of the frightful catastrophe makes even the most belligerent recoil before the fateful decision. There is ample evidence that the fascist powers are economically weak and that their military leaders know this. The democracies certainly do not want war.

So once more there is a great opportunity. Let there be leadership and vision, a revived and reformed League of Nations, a world conference ready to act on the economic causes of conflicts, and a return to disarmament and sanity! An insistent demand from the people everywhere must make it impossible to lose this final opportunity!

EX-SERVICE MEN SPEAK FOR PEACE

People who think that membership in peace organizations is derived from ladies aid groups, etc., will have to guess again, according to a statement issued from Philadelphia by the Emergency Peace Campaign. A large percentage of the personnel of speakers in this organization, which has touched upward of one thousand communities and hundreds of thousands of people in every State in the Union in a two-year drive to keep the United States out of war, is composed of ex-service men who participated in some of the heaviest fighting in the World War. Eighty-six speakers were actually engaged in fighting, while many more took part in Y. M. C. A. and Red Cross work.

MAY THIS ESTABLISH A PRECEDENT!

The recent decision of Massachusetts Institute of Technology to reverse a rule of seventy years standing and exempt conscientious objectors from compulsory military training is held to be one of the most significant steps yet made in the struggle for freedom of conscience.

Two years ago a group of Congregationalists in New England appealed to the Institute to revise its policy in this matter. Specifically they requested exemption from the military training requirements of Kenneth Arnold who, because of his conscientious objection to the R. O. T. C., had been obliged to forfeit his right to a degree. He is a member of the Congregational Church in Central Falls, Rhode Island.

Despite repeated efforts to secure revision of the Institute policy, Kenneth Arnold finished his four-year course last June without being granted a degree. At that time President Karl T. Compton, speaking for the Institute, assured the group of Congregationalists who were working on this matter with the Council for Social Action of their "sincere interest in attempting to work out a policy and procedure which will be considerate of the reasonable religious or ethical convictions of those who may wish to study at this institution and which will yet preserve the essential integrity of the national service to which we are sincerely committed."

On January 15 the Institute reported its new plan to permit conscientious objectors to be exempted from compulsory military training by substituting certain studies in international law, the history of arbitration, or diplomacy.

Details of the plan have not yet been worked out, the Institute states. However, it is known that a conscientious objector whose sincerity is demonstrated to the Faculty Council, will be permitted to take the alternative course. The plan will become effective next September for a trial period of two years.

Of immediate interest is the retroactive feature of the plan, permitting Kenneth Arnold to secure his degree upon the completion of a course in any recognized university or a course of independent reading from a list of references suggested by a committee which Dr. Compton will name. He will be expected to pass an examination which will be drawn up by this committee.

This decision, made by so well known and so highly regarded an institution as the Massachusetts Institute of Technology, may be momentous. Let us hope that it establishes a precedent.

A DISSERTATION ON PIGS AND GENTLEMEN

BY BISHOP F. J. MCCONNELL

A cynic once said that international contacts are nothing but the scuffling of pigs around a trough. Even with this wretched assumption there ought to be some way of making the pigs see that the fighting spills much of the provender; that if the strongest would forego shoving just a little, the weakest would not always be raising such an ear-splitting outcry. Even the scuffle around a trough can be made less fierce by the exercise of no more sense than a pig is supposed to have.

But this illustration is distressingly vulgar, though no more vulgar than the facts of international conflicts themselves. In truth, when we take into account the lack of good faith of diplomats, the perversion of public thought, the horrors of international killings, the advantage is sometimes with the pigs as over against the human beings.

Suppose, however, it becomes possible for the nations of the earth to assemble around a table, not as pigs, but as gentlemen. What is necessary before the international contact can be that of a body of gentlemen?

The first requisite would be an honest determination by all to tell the truth. Just how it is possible for men to think that a lie told a nation is a victory of statesmanship while the same lie told an individual would be the sign of a knave, is one of the international mysteries.

The second requisite around an international table would be that of mutual respect. To secure the respect of others, a man must have self-respect. So with a nation. Let the nation come to the international table with self-respect, but with self-respect that leads to sincere respect for other nations.

Here again we stumble upon a mystery. As gentlemen meet around a table we can know that their self-respect will make them willing to respect others. Again, the man who respects his own family most has the most respect for other people's families. But in the international sphere, the alleged patriot is often the one who talks loudly about the virtues of his own land and berates other lands.

This could not be if the ideal of the gentleman held as the ideal of international dealing. When the day of international gentlemanliness dawns, it will be possible for an American to know and to say that in some respects England is a better democracy than the United States, and that in some other respects France is a better democracy than either the United States or England, without being looked upon as tainted with at least potential treason. After such recog-

nition, advocacy of the strong points in United States democracy will be all the more effective.

We take one further step upward and express the hope that some fair day the nations of the earth may meet, not just as gentlemen around a table, but as members of a family around the table. Then all thought of fighting for food will have disappeared. The stronger will willingly give for the protection of the weaker.

This may seem to be beyond the possibilities of human nature, but let us remember that there was a time in the history of the race when any seer who could have looked ahead and have seen the measure of success which the race has now with the family would have been pronounced a lunatic. If it is replied that that was a long while ago, the rejoinder must be that as men see what they can do and deliberately set themselves to the doing, events can be made to move with tremendous speed.

The ideal of the family of nations is not at all absurd.

MINISTRY OF GOD! IS THIS BLASPHEMY?

The Peace Pledge Union is putting on an intensive drive in England. It recently held a huge meeting at St. Andrew's Hall in Glasgow at which speakers like Lord Ponsonby, Captain P. Mumford, Brigadier General F. P. Crozier, Aldous Huxley and Canon Sheppard appeared. An outstanding feature of the event was the realistic appraisal of war.

Aldous Huxley replied to the Archbishop of Canterbury's statement that "the use of force, of the sword, by the State is the ministry of God for the protection of the people." He declared: "'Sword' is a very fine word. It calls up visions of knights in shining armor; it evokes memories of the Old Testament. Unfortunately, for at least 300 years swords played no part whatever in serious European warfare. This is how the sentence would read if you translated it: 'The use of force by the State, that is to say, the use of fire bombs, mustard gas, and high explosives dropped by aeroplanes upon defenceless civil populations—is the ministry of God for the protection of the people.'"

Captain Mumford approached the subject from another angle. "You cannot, he declared, limit or humanize modern warfare. What is the difference between throwing 500 babies into a fire and throwing fire from aeroplanes on 500 babies? There is none. Yet people who abhor the idea of doing the former, approve the doing of the latter."—*Northwest News Service.*

IT SEEMS AN OPERATION IS REQUIRED!

War is difficult, the spirit of war is difficult and even the results of war are difficult to handle. The tools of war are so abundant, the emotional patterns which lead to war are so universal, and history is so full of suggestions of the utility of this method, that it becomes increasingly difficult to convince many people throughout the world that war should be eliminated. Just how difficult may be better appreciated by a story.

Lisle Stroud, the plainsman, had married the county nurse, and something better than the shack in which he had been living became necessary. A vacant, dilapidated house nearby, used for years as a granary, and winter home for families of skunks and lesser animals of the range, was remodeled for the "increasing purpose."

One late afternoon in November, while provisions were being stored, the cellar doors were left open, just as a large mother skunk, out for personal welfare, came along. Once inside, she was not long in familiarizing herself with the labyrinth which led to the dark and warm corners of comfort. And once the doors were closed, plans for hibernation were complete.

How to catch that skunk, and get rid of the spookey noises and attending disturbances was now the problem by day and by night. A trap could not be used. Opening the doors, might let in other roomers. To smoke out the intruder was a rather dangerous undertaking.

Every method proposed was met with the one strong obstacle, and the skunk lived on, safe in the protection of the big house, and safer in the protection of her own defense mechanism.

January and February were cold. March came early. Lisle Junior had a new tooth. The Berges were over on an errand, when attention was soon turned to the new noises in the walls.

"By all means, never use a trap to get that skunk!" exclaimed neighbor Berge. "By George, never! When Mary and me went to live on grandfather Berge's farm, forty-seven years ago, back in Illinois, we tried a fool trick of setting a trap for a skunk in that cellar. We caught it! Ya! We heard the trap spring. Ya Ya! We ran to the cellar door to get it. We got it. Ya Ya Ya! Down the cellar steps. Hadn't any more than got there with the lantern, than such a volley! We thought we were ruined."

"It was terrible," interrupted Mrs. Berge.

"Mary went right to scrubbing," neighbor Berge continued, "that cellar had a

good cleaning for once. Mary has always been a good housekeeper."

"But that was not all. Two days later we had a surprise. Seven kitten skunks came out of hiding. They were black thoroughbreds, with white only on tips of tails and centers of foreheads."

"We gave them fresh cow's milk. Such beautiful kittens as they were!" said Mrs. Berge. "Real pets!"

"And while we were deciding what to do with these little skunks, for furs were a good price in them years, cousin John, the veterinarian of the family, came over. He operated on every last one of them young skunks. They grew and were the finest pets we ever had."

"By George! Don't use a trap."

Yes, war and skunks are difficult to handle. But skunks—and human nature—can be changed.

I. N. STANLEY.

Gann Valley, S. D.

SOME FACTS THAT SHOULD STARTLE US

A Congressman from Indiana, Representative Louis Ludlow, is the author of a new book, "Hell or Heaven," in which the peace issue is brought squarely before the American people. A former newspaperman, Ludlow is deeply discouraged over the world outlook and advocates a specific anti-war proposal to stabilize the peace of America, namely, the adoption of a Peace Amendment to the Constitution, this Amendment to provide for a popular vote of the men and women of the country before a declaration of war can be made (except always in the case of attack or invasion) and for taking the profits out of war.

The author points out that under the existing war mechanism, 267 members of Congress (218 Representatives and 49 Senators) comprising a majority of members of both branches, can declare war at any time, while 127,000,000 people, comprising the remainder of the nation, have nothing whatever to say about it.

A considerable part of this interesting book is devoted to showing that under the war mechanism as it now exists, war-making is really more of an Executive than a Congressional function and that the individual who happens to hold the office of President of the United States, whoever he may be, could maneuver the nation into the biggest kind of a war at any time he might choose. Fifty-nine of the seventy-seven major laws passed by the 73rd and 74th Congresses originated in the Executive department of our national government. "If a President of the United States has such sway over Congress in a period of economic

emergency, less serious than war, there is no power on earth that could prevent his getting a war resolution through Congress when once he has set the stage for war," concludes Mr. Ludlow.

From this premise, the author argues that now is the time, before some tyrant makes his appearance in the White House, to decentralize the war power and vest it with the people, "who have to do the suffering and the dying."

Congressman Ludlow also presents some staggering figures, showing that in the last session of Congress the total appropriations on account of wars past and preparation for wars to come was \$5,317,805,092, or the equivalent of the total value of all real estate and improvements in nine States and two-thirds of the value of all real estate and improvements in the District of Columbia, besides. The nine States referred to and the value of their real estate and improvements are as follows: New Hampshire, \$591,821,000; Vermont, \$351,463,000; Delaware, \$292,253,000; New Mexico, \$392,287,000; Nevada, \$227,453,000; Idaho, \$799,375,000; Wyoming, \$524,874,000; Arizona, \$725,878,000; Utah, \$707,591,000.

The total value of all real property and improvements in these nine States is \$4,612,995,000, which is \$704,810,092 less than the war appropriations of the last session of Congress, a difference which just about equals two-thirds of the value of all real estate and improvements in the District of Columbia. "Is it not," asks the author, "time to pause and consider whether we are drifting and how much further we intend to go in sacrificing our national wealth to appease the god of war?"

WHAT A TREASURE FOR MANKIND!

The British Labour Press Service recently called attention to a deadly parallel between the pre-war period and the present British rearmament. Read the following excerpt from a speech:

"Is there any small nation in Europe, any young people struggling to acquire or maintain its independence, which would not hear with rejoicing of a reinforcement of the British fleet? Is there any Great Power which during these months of tension and anxiety has not been thankful that the influence of Britain in the European concert is a reality, and that she has been free and strong to work for that general peace, precious to all, and precious most of all to us?"

"Sir, it is because these things are true that we may justly claim that naval supremacy which is vital for Britain is also part of the common treasure of mankind, and that in maintaining it effectually against any challenge, we pursue no selfish or unworthy end."

When was that speech made? Per-

haps in 1936 during the debate on rearmament? It sounds like it, but it is in fact an excerpt from a speech by Winston Churchill, First Lord of the Admiralty, on March 26, 1913. At that time, Mr. Keir Hardie warned that increasing armaments would bring war and ruin. Seventeen months later the World War came. Will history repeat?

AFTER EIGHTEEN YEARS

Last Spring, after the Emergency Peace Campaign had received the painting "For What?" from the artist, Elbert M. Jackson, it was exhibited on Memorial Day in a window of one of the largest department stores in Philadelphia. An account of that exhibition appeared in the *Christian Science Monitor*, where it was read by an Australian in New South Wales, an ex-soldier who had lost his right arm at Gallipoli, who wrote for permission to reproduce the picture in an Australian newspaper. Since then he has carried on an extensive correspondence with E. P. C. headquarters. In his last letter he sent the poem given below which he is going to use in an Australian paper next April 25, Anzac Day, the anniversary of the landing of the British soldiers at Gallipoli.

The sun rose slowly, that November morn,

To light each mucous shell-hole's livid rim,

The rust-red tangled wire, forbidding, grim

With bodies here and there obscenely torn

To make man's dignity a thing of scorn:

Yet Man still hoped, while yet the east lay dim,

For some supernal fact to succour him

And show humanity not quite forlorn.

It came—the Armistice that brought release

From all the miseries of ghastly years;

"Henceforth," said Man, "there shall be no more war."

The same sun rises on a world at peace—Peace full of bickerings and sudden fears:

Man blunders on, no wiser than before

GEOFFREY CUMINE.

New South Wales, Australia.

War is probably the greatest of all human calamities. In a short sentence it may be summed up to be the combination and concentration of all the horror, crimes, and sufferings of which human nature is capable. Let us get rid of our Christianity, or get rid of our tendency and willingness to go to war.—JOHN BRIGHT.

VISITING FRIENDS FROM BRITISH ISLES

A provisional list of one hundred and six British Friends who are to attend the Friends World Conference to be held in this country next September has been received at the Conference headquarters in Philadelphia, while from Dublin Yearly Meeting have come the names of fourteen Irish Friends who definitely expect to be visitors to our shores next summer.

Additional lists of possible attenders are at hand from other European countries; from Japan and New Zealand; India and Palestine; Cuba and Jamaica; and Mexico. Also there are intimations that representatives will be present from China, South Africa, and Madagascar. Of the personnel of these delegations more will be said later.

In no case was the final choice of English Friends dependent on an individual's ability to pay wholly or in part his expenses to and from the Conference, and the persons selected represent a comprehensive cross-section of British Quakerdom, with a good proportion of the younger generation. Among these latter are Alfred W. Braithwaite, lawyer, son of the late William Charles Braithwaite; L. Hugh Doncaster, recently President of the Cambridge Young Friends Society; Erica Hodgkin, niece of the late Dr. Henry T. Hodgkin, and daughter of Olaf Hodgkin, late of Madagascar; G. Ronald Howe, a leading member of the Student Christian Movement in London; Humphrey Moore, the energetic young editor of *Peace News*, the organ of the Peace Pledge Union; Kenneth Nicholson, son of William F. Nicholson, Recording Clerk of London Yearly Meeting; and his colleague on the staff of Leighton Park School, Richard A. Wright. Roger Wilson, former President of the Oxford Union, nephew of Neave Brayshaw, and now in charge of the Adult Education Section of the British Broadcasting Corporation, and Karlin Capper Johnson, the new Secretary of the Peace Committee, are two younger Friends who are hoping to come as Commission members.

Among others not to be included in the "Young Friends" category are Roger Clark, former London Yearly Meeting Clerk, who will be coming with his American-born wife, Sarah Bancroft Clark; Geraldine Cadbury, who has done especially fine work for juvenile delinquents in the Birmingham area and elsewhere, and who will accompany her husband, Barrow Cadbury, the London Yearly Meeting Corresponding Committee Treasurer; and E. St. John Catchpool, brother of Corder Catchpool, the

Secretary and virtual founder of the Youth Hostel Association.

Twenty-five of the English delegation will come as members of one or another of the five Conference Commissions. Among these will be such well known Friends as Robert Davis, Howard Diamond, Joan M. Fry, T. Edmund Harvey, Carl Heath, Francis E. Pollard, Harry T. Silcock, William E. Wilson, and Herbert G. Wood. Others to attend in this official capacity are Hilda Clark and Edith M. Pye, companions in war-time Reconstruction work; Howard E. Collier, deliverer of the 1936 Swarthmore Lecture; and Paul D. Sturge, Executive Secretary of the Friends Service Council.

Education will be represented by such Friends as James Drummond, Headmaster of the Friends School at Lancaster; Leslie Gilbert of Bootham School, York; Richard B. Graham (son of the late J. W. Graham), Headmaster of the King Edward VII School, Sheffield; Stanley King Beer of Saffron Walden School; Monica Le Mare of Sidcot School; Stanley Reed, Headmaster of Wigton School and Charles J. R. Tipper, just retired from many years as Education Secretary of the Westmoreland County Council.

Adult Education work will be represented by such Friends as Arthur S. Gage of Swarthmore Settlement, Plymouth, and Alice Robson and A. Frank Ward, both former Presidents of the Adult School Union.

Other noted Friends are also expected, such as Percy Bartlett, the new Secretary of the Embassies of Reconciliation; J. Edward Hodgkin and his wife; Mowbray Thompson, chairman of the Friends Home Service Committee and a keen Temperance man; Fred J. Tritton, assistant Secretary of the Friends Service Council; Margaret Emmott, one of our Quaker historians; Sam Peel, for many years responsible for the Quaker Centre at Wells, Norfolk, and who is active on many County Council and other bodies; Charles Haworth, a Lancashire Friend who has recently taken over the care of Friends Social Work in Bethnal Green in East London; and Herbert Pickles who since he retired from the cotton mill in which he long worked in the West Riding of Yorkshire and from his many trade union activities there has, with his wife, had the care of the old meeting-house at Jordans.

The Irish group, numbering fourteen, includes James G. Douglas, for many years a member of the Irish Senate, and his wife Ena; the widely known Friend and writer, Isabel Grubb; and other active Friends of Dublin Yearly Meeting.

For the identification of most of the above mentioned Friends we give credit to Hubert W. Peet in his weekly letter to *Friends Intelligencer*.

MID-WINTER MEETING OF FELLOWSHIP COUNCIL

Gathering at the Florida Avenue Meetinghouse, Washington, D. C., the Fellowship Council of the American Friends Service Committee experienced a deep sense of the Divine Presence in its discussions and worship on January 16 and 17. About two hundred Friends and "friends of Friends" participated in the sessions, held jointly with the Friends World Conference Committee.

The keynote of the conference was first struck by Howard H. Brinton who spoke on "Spiritual Factors which Motivate Present-Day Christian Fellowship." As of old, he pointed out, religion is response to man's deep sense of awe and reverence in the presence of God and to his sense of spiritual unity with his fellow men. Spiritual progress depends on keeping ourselves fluid and flexible to both aspects of religion.

The work of the Fellowship Council is to promote the spiritual outreach of Quakerism among Friends and among non-members of the Society who are sympathetic with the faith and practice of Friends. Aspects of this work were first analyzed in "round table" discussions. The conclusions later were reported to the conference in connection with the annual report presented by Leslie Shaffer, Executive Secretary.

Concerning the Publication Committee of the Fellowship Council, Anna H. Brinton declared that Friends have become increasingly aware of our need to re-define our basic beliefs and to explore the roots of Quakerism through study of Quaker literature. She pointed out the need for readable historical and biographical material that would carry the message of Friends to a wide audience. Janet Whitney's recent biography, "Elizabeth Fry," was referred to as a most valuable work of this type. Considerable concern was expressed for more literature suitable for children and young people, interpreting the fundamentals of Quakerism.

The Fellowship Council cultivates the tiny Quaker "shoots" that have had an astonishing development in scattered parts of the country. Where a few people meet together persistently for worship, there is the birth of a Quaker meeting. These "independent" meetings, without oversight from any Yearly Meeting, frequently turn to the Fellowship Council for guidance. Such a group, at State College, Pa., recently applied for formal affiliation with Friends through the Fellowship Council, and several other groups contemplate this action.

An Intervisitation Committee is active

in promoting visits between branches of Friends in order that the spiritual values of all Friends may be interchanged. In connection with the Friends World Conference, five regional conferences have been arranged at which Friends from abroad will be present. These post-conference gatherings are scheduled as follows:

New England, Providence, R. I., Sept. 10-13; Iowa, West Branch, Sept. 17-18; Wilmington, Ohio, (and area), Sept. 25-26; Canada, Niagara Falls, Sept. 10-11; North Carolina, Woodland, Sept. (date not set).

It was reported that eighty-five persons affiliated with various religious denominations have applied for membership in the Wider Quaker Fellowship. This is a drawing together of individuals who are seeking to follow the way of life that is the Quaker ideal. The office of the Fellowship Council is always glad to receive names of persons interested in closer Friendly fellowship. Considerable printed matter of an interpretive nature is available free of charge for those who are interested in knowing more about Friends.

JOHN F. REICH.

IN THE NATIONAL CAPITAL AND VICINITY

"Prison Betterment" was the subject of the opening meeting of the second series of afternoon discussions arranged by the Philanthropic Committee of the Friends Meeting of Washington, D. C. Thomas M. Rives, Superintendent of the District Jail, was the speaker, and his picture of conditions in the seventy year old, antiquated jail made us all realize how much education the average citizen must have in this very important field of social rehabilitation. A move is on foot to build a new prison outside the city, where outdoor exercise for the prisoners will be possible and where a system of industries may be developed. The second discussion in this series was on January 27, when the subject of "Probation and Rehabilitation" was presented by Dr. Nolan of the Council of Social Agencies.

Several Washington Friends are spending the winter in Florida. Franklin and Elizabeth H. Wilson of Purcellville, Virginia, are at Miami Beach; Lindley and Dora Clark are at Sarasota; and Mrs. Alexine Gardner is at Lakeland.

A conference of the Baltimore Young Friends Yearly Meeting is called for February 13 and 14, at 2111 Florida Avenue. The subject for the conference is "The Individual Christian and the State."

Alexandria Monthly Meeting has long been trustee for the old Friends Burying Ground, in Alexandria, Virginia. Many notable pioneer Alexandrians are buried

there, but the ground has for years been in a state of neglect. Recently the Library Association, the city itself, some public spirited citizens, and Albert Stabler and others representing the trustees of the burying ground, have entered into an agreement for the establishment of a free library on the site of the burying ground. Already many tablets in commemoration of those buried there have been placed in the brick wall surrounding the lot, and additional tablets for the known dead will be included as soon as possible. "A library on this site," says the Washington Post, "will in a measure carry out the idea of a permanent memorial to this colonial character" (Dr. Elisha Dick, physician to General Washington).

LYNN GROVE QUARTERLY MEETING

The winter session of Lynn Grove Quarterly Meeting was held at Searsboro Iowa, on January 16 and 17. A number were present from each of the meetings in the Quarter, and visiting Friends from New Sharon and Sully were welcomed.

In the meeting on ministry and oversight, good reports were given by meetings which had held preaching missions and special services. The Clerk introduced a stimulating discussion on ways and means of increasing church attendance, a thought which was carried over into the morning worship period, when Richard R. Newby, Yearly Meeting Superintendent, brought a challenging and thought-provoking sermon on "Why Go to Church?"

In the afternoon missionary meeting, the subject of Stewardship was presented, Cleon Barton of Lynnvile, Emma Russell of Sugar Creek and Rachel Michial of Oak Grove, telling briefly of different phases of the general topic. Lorena Briggs, of New Sharon, President of the Woman's Missionary Union of Iowa Yearly Meeting, also spoke.

In the absence of George Renaud, who is spending the winter in California, Evelyn Bowen of Searsboro acted as Clerk in the afternoon business session.

Because of the icy weather, the meeting planned for the young people was not held, but twenty-five young Friends assembled at the home of Bessie Franc, pastor at Searsboro, for supper and a social hour.

The Sunday morning sermon was preached by Richard Newby who spoke from Hebrews 11:24;25. After the dinner, and a time of friendly fellowship, the last session was held, with Guilford Street addressing the group on the subject of Peace. An informal discussion followed.

SARAH CLEGHORN VISITS PENDLE HILL

Outside, rain and sleet and deepening fog.

Inside, by the fireplace, tea, and a circle of people who had braved the storm to see and to hear Sarah Cleghorn, poetess of Vermont and champion of the oppressed and underprivileged everywhere.

The small figure in the large chair, bright-haired and eager-eyed, leaned slightly forward to speak, but gave the impression of the very quiet poise which has its roots in the deep places of the spirit.

Sarah Cleghorn's first literary efforts she told us, were inspired by an intense delight in quaint antiquities. They depict people and events, often old people and quaint incidents, against a background of old furniture, old houses, old customs. Later she wrote her "Vermont Poems," dealing so often and so intensively with the mountains and the valleys and the woods and the seasons, that Bliss Perry once asked her, when he was editor of the *Atlantic Monthly*, if she was always going to dig in that two-by-four plot! From this group she recited one called *Mountains*, in which the intimacy with particular mountains, their names, their trees, and their legends, could belong only to a true Vermonter.

After these "purely decorative" poems, Miss Cleghorn put into poetry some of the ways of the mind which she had found helpful in illness, and in the "blowing away" of "fears and fidgets," and then she began to write what she calls her "burning verses." Anyone who has been with her for even a short time must be aware of her sensitive feeling for the joys and sorrows of any living creature. She is so tenderly bound up with the life of people and of animals, particularly of those who suffer, that she has over and over again been driven to speak out against injustice in any form, and in praise of simple heroes who give themselves in self-forgetting service. Her most recent poems have been ballads, commemorating the kind of heroism which is seldom sung or remembered. Several of these she recited.

Pendle Hill has seen, in its short span of half a dozen years, a fair share of modern saints and prophets. In this high company we shall number Sarah Cleghorn, remembering her charm and her utter simplicity of spirit. We shall hope that she may often make the journey from Manchester, Vermont, to Pendle Hill.

Actually doing something good is worth a whole lot more than merely not doing something wrong.

QUAKERDOM · AT · LARGE

Speaking for Pacific College, Esther Miller of Newberg, Oregon, a Senior, won first place in the Extemporaneous Speaking Contest on January 14, in which six Oregon colleges and universities participated. Esther's father, Carl F. Miller, is pastor of the Newberg Meeting.

* * * *

In renewing her subscription, our elderly Friend, Ella C. Veeder, writes from Long Beach, California, that she is slowly improving from injuries sustained in a fall which occurred some four months ago. It is evident that the trying experience has not impaired her sense of cheerfulness.

* * * *

Mabel B. Ridpath, for seven years Warden of the Quaker Student Hostel maintained at Geneva, Switzerland, by the American Friends Service Committee, has resigned from her position so that she may return to the United States in July in order for her daughter to have the advantages of an American education. During her service at the international capital, Mabel Ridpath's spiritual and practical gifts have made her an invaluable member of the Hostel Staff.

* * * *

Among Friends who are members of the Indiana State Legislature, now in session, are Albert Ferris of Milton, Howard V. Johnson of Mooresville, and Perry Johnson of Atlanta—all three in the Senate—and Charles L. Coffin of Marshall, in the House. Senator Ferris has conferred with us concerning a bill he has prepared to prohibit the use of the name of any church or religious organization in connection with the advertisement or sale of alcoholic beverages. The proposed law is more specific than the one now on the statute books, and increases the penalty for its violation. We suggest that Friends over the State get in touch with their respective representatives in the Legislature, urging them to support the measure which Senator Ferris is sponsoring.

* * * *

Appalling almost beyond realization have been the effects of the resistless and record-breaking floods that have marked the course of the Ohio River. While in such disasters all humanity becomes akin, readers will wish to know that so far as we have been informed, few if any Friends have suffered. The Cincinnati Meeting is outside the flood district and we have not heard that any of our Friends there have been involved in the flood waters. There are comparatively few Friends in the flood area of

the Ohio River Valley. Elizabeth Stewart of Richmond, who teaches in the Collegiate School at Louisville, Kentucky, and who returned home by airplane last week, says that the conditions as she observed them from the air are simply indescribable.

* * * *

"If you will come to California, now, we will give you something to write about," write Willis and Juanita Beede from Whittier. "Never since weather records have been kept here have we witnessed such low and killing temperatures." They think their citrus crop will be a total loss and are fearful that the bloom buds for the 1938 crop are ruined. Nevertheless they write with their accustomed good cheer. From them and other sources, we learn that apprehension is felt not only for the immediate crops, but for the fruit trees themselves. People who had smudge pots fired hourly, from early evening until late in the morning. One East Whittier Friend is reported to have burned seven thousand gallons of oil nightly for three or four nights. By such heroic efforts it is hoped that most of the trees and some of the crops have been saved.

* * * *

On January 16, a few days before the actual anniversary date, January 20, the six children of William H. and Ada J. Raiford, of the Corinth Meeting community in southeastern Virginia, gave them a surprise celebration of their golden wedding anniversary. Following a family dinner, the first time in twenty-one years that the entire family had been together, nearly one hundred friends and relatives of Corinth and other communities came in to offer congratulations and good wishes. Verses appropriate to the happy occasion were read by Edward F. Raiford in honor of "William H. and Ada J." The unbroken family of children are: Sallie R. Wetherald, Berwyn, Maryland; T. Ernest, of the University of Michigan; Ralph W., Richmond, Virginia; Lindley M., Washington, D. C.; and W. Burnley and Mary of the home neighborhood.

* * * *

Several Richmond Friends drove to Indianapolis January 25 to hear Maude Royden, with whom we were deeply impressed. This English preacher and humanitarian, rather frail of body, is an indomitable spirit, and is one of the few great prophetic voices of our time. In her address she amplified and emphasized her initial appeal to America, which

is reproduced in the *Messenger of Peace* section of this issue. In speaking, her words are increasingly effective, not only because of her pleasing voice and gracious presence, but also because of a winsome kindness and a sprightly humor which seem so much a part of her. She was well introduced by Governor Clifford M. Townsend, after the latter had been presented to the audience by the Hoosier author, Meredith Nicholson, Minister to Venezuela. The Emergency Peace Campaign carries on under official auspices in Indiana!

NEWS OF OUR MEETINGS

Interesting and stimulating group meetings are being held twice a month by the Economy, Indiana, Friends. At these Church Nights, the group assembles for a fellowship supper which is followed by a program of a varied nature. At the last meeting, on January 14, there was, in spite of the stormy weather, an increased attendance. After a pleasant meal together, the missionary playlet, "Another Member of the Van Winkle Family," was given, with Gertrude Manning and Catherine Macy as leaders. Following this, the origin and purpose of the Friends World Conference was presented by the pastor, Ida T. Parker, and some thoughtful consideration given to this gathering. Accordion music by Sumner Beard closed the evening.

* * * *

Friends at Winston-Salem, North Carolina, under the leadership of their pastor, Bascom G. Rollins, observed on January 17, the twenty-fifth anniversary of the founding of their meeting. Tom A. Sykes, pastor at High Point preached the morning sermon. Murray C. Johnson, Yearly Meeting Superintendent, was also present and gave a short talk, as did J. Dobson Long, spokesman for the five charter members who were in attendance. Appropriate musical numbers added to the enjoyment of the special observance. The first gatherings of Friends were held in the cottage residence of David E. and Sarah Sampson, founders of the Meeting, who came from California in the winter of 1911-12 to start mission work at Winston-Salem. A sketch of the history of those early days and of the activities of herself and her husband (now deceased) in behalf of the Meeting was given by Sarah Sampson. From 1913 to 1928 Friends occupied a church building on Patterson Avenue

at Twelfth Street; in recent years their church home has been in the new and commodious structure they erected in 1928 at Broad and West Sixth Streets.

* * * *

Paul S. Rees recently conducted a successful two weeks' revival meeting in the Van Wert, Ohio, Friends Church, the influence of which is seen in the increasing interest and participation in religious activities in the community.

* * * *

Young Friends of the Spiceland, Indiana, Meeting began on December 27 a series of special Sunday evening services which continue, through seven weeks, closing on February 7. The meetings open at six o'clock, when talks are given on subjects of particular interest to young people. Afterwards the group attends the regular evening worship service, following which young Friends gather around the fireplace for refreshments and singing. Topics discussed during this series include a General Guide to Youth Action, led by the pastor Donald B. Spitzer; Personal Religious Living, by K. Pickering; the Use of Leisure Time, by I. Hodson; Youth Building a New World, by R. Brooks; Youth Building a Warless World, by L. Taylor; Youth Breaking Down Barriers, by L. Eiler; and Youth Solving the Liquor Problem, by Odessa Rayle. . . The Spiceland Meeting boasts a member, John Winslow, who has been absent from Sunday School only once in eleven years, and then because of a death in his home.

* * * *

The Orlando, Florida, Friends annual meetings have opened for the winter season and are being held at eleven o'clock each First Day morning, at Main and Lucerne Circle. A cordial welcome is extended to all interested Friends and others visiting Orlando.

* * * *

Inez Batchelor and Nettie Springer, evangelists, attended the sessions of Vermilion Quarterly Meeting, Western Yearly Meeting, January 8 to 10, where they rendered most acceptable service. . . The visit of Willard O. Trueblood, a few weeks ago, was greatly appreciated. Coming back to Vermilion Grove where many years ago he had served as Principal of the Academy, he was greeted by former students and old friends who rejoiced in his presence among them and enjoyed his messages of encouragement and good cheer. He visited five of our meetings and addressed the high schools at Ridgefarm and Georgetown.

* * * *

The Wilmington, Ohio, Missionary Society held its January meeting at the home of Lena Applegate on the 23rd. Mary K. Farquhar, president, opened the meeting with a memorial service for four

members who had died recently. During the business session, reports were given by the courtesy, work, peace, membership and program committees. Laurena H. Farquhar had charge of the program which included devotions by Alice Johnson, and several violin solos by Bertha Matthews, accompanied by Barbara Babb at the piano. Faith Terrell of Fairview Meeting, and a member of the Executive Committee of the American Friends Board of Missions, was the guest speaker, telling in an interesting and informative way of the work being done at our missions in Africa. The meeting was largely attended, with several guests from Highland Meeting, who came to congratulate Elizabeth Larken, a Friends minister and a member of their meeting, on her eightieth birthday.

* * * *

Westfield Quarterly Meeting, Western Yearly Meeting, held at Westfield early in January, was well attended. Our Yearly Meeting Superintendent, Frederic E. Carter, was in attendance and gave helpful and inspiring messages. On Sabbath afternoon, Bruce Siler of Bloomington spoke under the auspices of the Peace Department of the Quarterly Meeting. His was a challenging message.

* * * *

Contentnea Quarterly Meeting, North Carolina, was held at Goldsboro, January 23. At the meeting on Ministry and Oversight, Lewis W. McFarland, Eli Pate, Leslie Pearson and Elbert D. Newlin commented on this phase of church organization and work. During the 11 o'clock worship period, Lewis W. McFarland, brought a message of inspiration. Following the dinner and social hour, the business session assembled, with representatives present from all the meetings of the Quarter, except one, these Friends being hindered by sickness. During this session it was revealed that out of the ten meetings in Contentnea Quarter, seven have missionary societies. Other topics discussed were finance, aged ministers fund, education, and church organization.

* * * *

In Sugar Plain Meeting near Throntown, Indiana, in Western Yearly Meeting, a recent two weeks series of revival meetings brought encouraging results. The pastor, Burnie Cook, was ably assisted by Inez Batchelor and Nettie Springer. The services were well attended by the church members and others of the community, and twenty-five or more children and young people, besides adults, accepted Christ, while interest was increased on the part of the entire meeting. . . . Friends recently gathered in the church basement for a social time and surprised their pastor

with a fine donation of provisions: groceries, meats and vegetables. Following a monthly business meeting and fellowship supper, short talks and games were the order of the evening.

* * * *

Montclair, New Jersey, Meeting claims such a large territory that Friends living to the south, in the towns of Maplewood, Wyoming, Summit, Madison, Irvington, Elizabeth, Mooristown, and Chatham, are looking forward to their own meeting. The Church House of the Wyoming Community Church, Wyoming and Linden Avenues, seems a desirable place. Rooms are also available for work in religious education. Meetings will be held there, beginning the twenty-fourth of First Month, at eleven fifteen.

FROM THE QUAKER HUB IN CALIFORNIA

Rufus M. Jones was message bearer to Whittier Friends on January 31. J. Passmore Elkinton is to speak to us on the evening of February 14.

Many visitors from other States were present in our Sabbath morning services, January 10, including persons from the District of Columbia, Ohio, Indiana, Iowa, Kansas and Arizona. One man from the national capital said with a smile, "This morning in Washington, D. C., where it is supposed to be cold, the thermometer is up to 70, and here in California where it is supposed to be warm, we are having freezing weather." That evening the Whittier College Women's Glee Club, the Men's Glee Club, and the A Capella Choir rendered most effectively the story of the Christ, from his birth to his resurrection. The reading by the pastor, O. Herschel Folger, of each event in the life story, just before it was given in song, added much to the hallowed atmosphere of the occasion.

A series of Wednesday Night Church Dinners began on January 6. Special programs of worship and study, to suit the needs of all age groups, will follow the supper hour.

The pastor is giving a series of Sabbath morning messages on "The Life of Christ." The programs for the Sabbath evening meetings are varied.

The sacred play, "A Christmas Story," sponsored by Beatrice Folger, was given on the evening of December 23, after which "Santa Claus" (David E. Henley) took from the glittering, sparkling Christmas tree, gifts which he distributed to the boys and girls.

"The Messiah" was given in our meetinghouse on the evening of December 20, by a chorus from the different city churches, ably assisted by the Whittier College-Community Orchestra. Howard L. Hockett was the director.

THE YEAR IN REVIEW AT NEW GARDEN MEETING

The past year's activities of New Garden, North Carolina, Monthly Meeting, under the leadership of Herbert L. and Grace S. Huffman, have centered in four major projects to be described below. A weekly News Letter, handed to members and attenders at the close of each Sabbath morning service, keeps Friends informed of current developments.

Attendance at the Junior Monthly Meeting, organized a year ago, has grown from twenty-four to an average of forty-four, with an occasional total of sixty-five or seventy. Special programs are given to which the children are urged to bring guests. The group maintains its own choir, which is directed by a member of the A Capella Choir at Guilford College. Last winter twelve members joined in a six weeks' training course, held at the pastor's home, leading to active membership in the Meeting. Two of the Juniors represent their Monthly Meeting at the Adult Quarterly Meeting. This Junior Monthly Meeting not only ministers to the needs of the children, but also serves as a school of training for the students of Guilford College, and is a point of contact with many families hitherto uninterested in the regular adult meeting.

A Nursery School conducted by Alice Hazard White, daughter of Elizabeth Hazard, General Superintendent of New York Yearly Meeting, is held three times a week in our meetinghouse and is attended by children of kindergarten age of various denominations. Three college girls and one boy help Alice White in this worthwhile work, for which there is a continued demand.

Last year occurred the first Guilford College Institute, which takes the place of the School of Missions, for eleven years one of the outstanding institutions of our community. During a six weeks' period, members of the Guilford Faculty and leaders in nearby meetings directed our thinking to a consideration of the Way of Christ on the campus, in business, and in modern religious movements within and without our own Society. From these discussions, particularly those led by Raymond and Helen Binford, grew the Quaker Round Table, which held regular meetings throughout the year, a large number of which were devoted to a consideration of the Advance Study Outlines of the Friends World Conference. A practical outcome of this group association was the ap-

pointment of a Monthly Meeting committee to work on the problem of cooperation between white and negro church leaders in the community.

Three Scout organizations have been formed with the approval of the meeting, and are today filling real needs in the community. Twenty-five boys have the inspiring leadership of Henry White, husband of Alice H. White. Fifteen girls are instructed by Dorothy Woodward, a Guilford College Senior, and a General Conference Friend from Salem, New Jersey, who holds a "Fellowship Membership" of the kind we gladly extend to teachers and students who, away from their own church homes, are sojourning with us. About a dozen "cubs" are under the direction of Ina Pegram Furnas. Our Monthly Meeting sponsored these groups after a definite understanding with the County Scout Organization that Quaker boys were to be excused from exercises that savored of militarism.

SUCCESSFUL ACTIVITIES AT JONESBORO

Jonesboro, Indiana, Monthly Meeting has been very active for several weeks. The eight-day preaching mission was observed from November 15 to November 22 with the pastor, John I. Wright bringing deeply spiritual messages each night. The week following this the Friends cooperated with other churches of the community in taking a church survey of the entire town. We then entered into the Kearnan Visitation Campaign, each church sending out teams of two, to visit those who, during the church survey, had given that particular church as their choice. The teams started on Sunday afternoon, November 29, and continued through that week up to and including Friday evening, December 4. Jonesboro Friends feel that much good was done. Spiritual life was quickened in many of the homes visited, as well as in the

lives of those who did the visiting. Three took a definite stand for Christ, a young mother and two young ladies. The latter came into the church by request. Following the Christmas program, Sunday morning before Christmas, four young mothers consecrated their babies to Christian service, a direct result of the visitation campaign.

Sunday evening preceding Christmas, the Junior Church, which has increased in interest and attendance, under the leadership of Mary Pitt, gave a very worthwhile program in the church basement. Following this the older members of the meeting enjoyed an informal hour of reminiscences centering around Christmas of yesteryear.

Jonesboro Meeting is happy to report that its financial condition is the best in several years. Assuming an obligation of \$98, the Ladies Aid installed a parlor heater in the parsonage early in the fall. This obligation has been met and they have a balance in the treasury.

At the beginning of the New Year, Jonesboro Friends wish to express their deep appreciation for the sincere and kindly service of John I. and Edna Wright.

WILL STUDY METHODS OF STATE DEPARTMENT

International relations are as sensitive to Governmental actions as the seismograph is to the quiver of far distant earth tremors. Harmony or discord hangs on the passage of the most minor domestic legislation. With the view to make American legislation more articulate in the support of Peace, a seminar will be held this summer at Washington, D. C. to study the Government Departments as their activities relate to Peace.

This seminar, under the auspices of the American Friends Service Committee, is expected to last for six or eight weeks. It will consist of mature students—members of faculties in Quaker colleges, other teachers, clergy, journalists. Notably they will study the methods of operation of the State Department, Departments of Commerce, Labor and Agriculture. The cooperation of Government officials has been assured. A strong faculty of leaders is being selected, and arrangements are being made to house the group at the International Students' House, operated under the care of the Service Committee. It is hoped that the findings of this group may be submitted to the Government as a guide to possible changes in Governmental procedure.

HOKKU

So long is the road
To the gates of excellence,
Only few arrive.

J. R. W.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa.; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

COMPANIONSHIP

I wandered through the night alone,
Yet had delightful company;
For down upon me brightly shone
The stars in close comradery.

ALBERT W. MACY.

RECONCILIATION TRIPS IN NEW YORK CITY

A unique agency for the promotion of peace and good will is Reconciliation Trips, Inc., directed by Clarence V. Howell and Sherwood A. Messner. The purpose of this organization is to interest people in the study of social, international and interracial problems by showing them, through "a world tour of New York City," how the various peoples of the earth think and act. To accomplish this end a group of New York educators are cooperating with a social agency in this project, which uses the city as a laboratory in human relations and which aims at the mutual friendliness of groups often considered as unavoidably antagonistic.

Group visits are made to the various national and racial units—"Little Italy," "Little Spain," Harlem, the Ghetto, and so on—to be found in that great metropolitan center which boasts that within its confines can be found persons who represent every race, every nation, and almost every spoken dialect. Attention is also paid to the social action groups existent in the city, and to the many religious centers which dispense, *in toto*, to their communicants all of the world's living religions, both old and new.

Of these trips, Mr. Howell, a director, writes: "I am conducting them because I am a pacifist. I consider it much better to bring two groups, who thought they did not like each other, to appreciate one another than to hold a meeting with either of them and simply talk peace."

Persons wishing to know more about these trips may address Reconciliation Trips, Inc., 503 West 122 Street, New York City.

ELLEN C. WRIGHT

Ellen C. Wright, affectionately called "Teacher Ellen" by the thousands of Wilmington College graduates and former students, and one of Wilmington's most beloved, residents, died January 8, at her home in Wilmington, Ohio, at the age of ninety-one years.

Despite her general decline in health, she never lost her keen interest in people, whether they were close friends or acquaintances made many years ago during her days at Wilmington College. Until recently she kept a diary of the events in the lives of those who attended her classes, and she eagerly awaited the daily newspapers.

Ellen Wright was one of four members of the first graduating class of Wilmington College, receiving her A.B. degree in 1875. She served on the Faculty of Wilmington College for forty-five years, from 1875 to 1920, as Professor of Latin, with the exception of one year, 1888-1889, when she obtained a leave of absence to

take graduate work at Bryn Mawr. She was Librarian for some years and taught preparatory English. When she retired from the Faculty, the Board of Trustees appointed her Professor of Latin Emeritus.

She was born in Highland County, November 9, 1846, a member of an old family, widely known in numerous other Friends communities as well as in her home neighborhood. Her father, Joseph Wright, was a prominent Friends minister and her brother, Jonathan Wright, was widely known in educational circles and was a faculty member in the Science Department of Wilmington College.

She was a member of the Wilmington Meeting, and was active in the affairs of the church while her health permitted. Her sister, Emma Wright Hale, with whom she lived, is the only immediate surviving relative. Several nephews and nieces remain.

Largely attended funeral services were held at the Wilmington Friends Church, A. Ward Applegate officiating. Eight persons spoke of her love and the influence she exerted on their lives and paid tribute to her sterling attributes. Interment was in New Vienna cemetery. Members of Wilmington College Board of Trustees and Faculty served as active and honorary pall bearers.

A tree seedling of the Logan Elm stands on the College Campus, planted and dedicated to her by a member of the Federated Women's Clubs of America. A memorial service was held in the College Chapel when faculty members paid her honor.

AN OPENING FOR YOUNG BUSINESS WOMAN

A business concern in the Middle West is seeking a young woman, preferably a Friend, of some business training and experience, to fill responsible position. Address X, care THE AMERICAN FRIEND, Richmond, Indiana.

MARRIAGES

WILSON-NICHOLS—At the Friends Meetinghouse, Portland, Maine, December 20, 1936, Eleanor L. Nichols, daughter of Roger Nichols and wife, to Robert Wilson, son of Austin M. Wilson and wife of East Blackstone, Massachusetts. Married according to the manner of Friends.

BIRTHS

BENNETT—At Omaha, Nebraska, to Claude and Ruth Hull Bennett of Ovid, Colorado, December 6, 1936, a son, Claude Fraser.

FARMER—To Eldon and Leota Farmer, Azalia, Indiana, November 1, 1936, a daughter, Elizabeth Ann.

FOLLETT—To Leslie and Laura Smith Follett, Woonsocket, Rhode Island, December 9, 1936, a daughter, Muriel Edith.

WHITELY—To Paul L. and Esther R. Whitely, Lancaster, Pennsylvania, Nov. 28, 1936, a son, James Lowell.

WILSON—To E. Raymond and Miriam Wilson, Philadelphia, Pennsylvania, January 14, 1937, a son, Kent Raymond.

DEATHS

BAIRD—On December 30, 1936, Louisa E. Baird, daughter of John and Rebecca Mills Mendenhall, pioneers of Vermilion County, Illinois. She was born, June 15, 1854, at the old homestead where she lived her entire life of more than eighty-two years. She joined Friends in early womanhood and was a member of Vermilion Monthly Meeting in which she was an Elder for many years. She was married on January 29, 1881, to Frank E. Baird, whose death preceded hers seven years ago. Of the eight children born to them, two sons and two daughters survive. Funeral services were held at the Ridgefarm Meetinghouse, in charge of Arthur J. Haworth and C. Glen Rinard.

CARRELL—George Baird Carrell, son of Edmond Lee and Eliza Cowgill Carrell, was born at Mesquawka, Illinois, January 8, 1859, and died near Garden Grove, California, December 19, 1936. When he was five years old, his parents moved to Iowa; here he attended rural and town schools, was a student at Iowa Wesleyan University for two years, and taught in the rural schools of Dallas County for eight terms. He was married to Hattie Jones, daughter of Jasper N. and Margaret A. Jones, March 20, 1881. To them was born a son, Ora W. Carrell, President of Nebraska Central College, who survives. George Carrell became a farmer, and he and his family made their home in various Friends communities in Iowa. In 1922 the parents moved to California, living at Anaheim and at Garden Grove. Here Hattie Carrell died, March 5, 1932. Early in boyhood, George Carrell became a Christian, and lived thereafter an exemplary life characterized by sympathy, patience, friendliness and spirituality. He took an active part in the work of the church and the community, seeking in his quiet but effective way to advance the Kingdom and the welfare of his fellowmen. A Friend from early youth, he served the various meetings with which he was associated in numerous ways: as superintendent of and teacher in the Bible school; and as Clerk of the Monthly and Quarterly Meetings and of the Ministry and Oversight body. At the time of his death he was a member of the Alamitos Meeting, California, where funeral services were held by Paul P. Younger, his former pastor, assisted by the present pastor, Charles T. Moore, and Clifford N. Jones, George Carrell's brother-in-law and pastor of the Community Church at Midway City.

COCKERILL—At her home, Clarksville, Ohio, on January 7, 1937, Ian Cockerill. A native of Washington Court House, Ohio, she was born December 8, 1863, the daughter of James and Mary V. Cockerill. She was a member of the Wilmington, Ohio, Meeting. For several years she was Superintendent of the Bertha Ballard Home for Working Girls in Indianapolis, Indiana. She is survived by one brother and one sister. Funeral services were conducted by A. Ward Applegate, with burial near Washington Court House.

CUTRIGHT—At the City Hospital, Chillicothe, Ohio, December 8, 1936, Ocie Bethel Cutright, aged thirty-six years. The daughter of Charles and Ida Oakes

Bethel, she was born, June 13, 1900, near Londonderry, Ohio, and with the exception of a year's residence at Wilmington spent all her life in that community. At an early age she became a Christian and joined Friends at Londonderry. Hers was a useful and helpful life. After teaching for some time in the public schools, she was married to Erk Cutright, May 20, 1922. Her husband, three children, her parents, six sisters, and three brothers survive her. Funeral services were conducted at the local meetinghouse by Samuel Mosher, a former pastor.

FARQUHAR—On January 10, 1937, at Wilmington, Ohio, Ruth Farquhar, daughter of Benjamin and Mary B. Farquhar, a birthright Friend. She was born, October 3, 1862, on the homestead of her maternal grandfather, Jacob Hadley, in the Springfield, Ohio, neighborhood. Later her family moved to Wilmington, where she attended school, graduating from Wilmington College in 1883. For several years she assisted her father in business, and in 1892-93 served as Dean at Wilmington College. As a Sabbath School teacher and superintendent, and as an interested worker for the Christian and Junior Endeavor societies, which she helped to organize, she came in close contact with many young people, and her later years have been gladdened by their written and spoken words of appreciation of her influence. About thirty years ago she became superintendent of the Ada Chapel Mission work of the Wilmington Meeting, an enterprise which claimed her special and devoted attention. Interested as she was in the extension of the Kingdom, she was always ready to assume her share in the business and spiritual activities of her meeting.

GREEN—At Columbus, Ohio, December 25, 1936, Matilda J. Thornburg Green, daughter of Edward and Rachel Ann Thornburg. She was born April 8, 1955, in Highland County, Ohio, in which vicinity she spent most of her life. A birthright Friend, early in life she was converted under the ministry of John Henry Douglas. On June 15, 1876, she was married to William D. Green, who died in February, 1936. For about fourteen years they lived in Xenia, Ohio, where they were esteemed members of the Friends Meeting. Two sons and one daughter survive her. Funeral services were conducted in her home church by her pastor, DeElla Leonard Newlin.

HADLEY—At her home, Wilmington, Ohio, January 4, 1937, Hattie E. Hadley, widow of Orlando Hadley, aged eighty years. She was the daughter of Richard M. and Elizabeth West Haworth, and on September 7, 1856, was born in Wilmington, Ohio, where she spent most of her life. A member of the Wilmington Meeting, whose services she regularly attended, she served for many years as teacher and superintendent in the Bible Schools of Wilmington and Springfield Meetings. For forty years she was an active member of the W. C. T. U. and was its county treasurer for thirteen years. She was prominently associated with educational activities in the community. Two daughters survive her. Her pastor, A. Ward Applegate, conducted the funeral services at the Wilmington Meetinghouse.

HALLING—On December 28, 1936, Otto Halling, a charter member of the Plainview, Nebraska, Monthly Meeting, aged fifty-seven years. He had been an active Friend for over thirty years, had served

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on the Mission Board of Nebraska Yearly Meeting, the Board of Foreign Missions of the Five Years Meeting, and on the Board of Trustees of Nebraska Central College, from which he was graduated in 1915. His wife, Grace Hoskins Halling, and a daughter survive.

HEACOCK—At Danville, Pennsylvania, December 5, 1936, Clara S. Heacock, in her seventy-fifth year. The daughter of Peter and Margaret McVicker Shultz, she was married in 1887 to William W. Heacock. A member of Muncy Monthly Meeting, she had lived for forty-five years in Brooklyn, New York, and had had membership in the Lafayette Avenue Meeting there, prior to the return of her and her husband to Danville about five years ago. She is survived by her husband, a sister, and a son and daughter.

HENDERSON—In an automobile accident near Fairmount, Indiana, December 25, 1936, Ora Henderson, aged thirty-three years, and his foster daughter, Norma Jean, aged nine years. Ora Henderson was the son of Alice and Matthew Henderson, Jonesboro, Indiana, and was a member of Jonesboro Monthly Meeting, of which Norma Jean was an associate member. Besides his parents, he is survived by his wife, three stepsons, and a brother. A double funeral service was held at the Christian Church at Anderson, Indiana, in charge of the pastor, assisted by John I. Wright, pas-

tor of the Jonesboro Meeting. Burial was at Anderson.

JENKINS—At Waynesville, Ohio, January 14, 1937, Ada H. Jenkins. She was a member of one of Clinton County's pioneer families, and for many years was a leader in the work of the Wilmington Meeting. Since the death of her husband in 1903, she had lived with a sister who, with one niece, survives her. Ada Jenkins was a member of the W. C. T. U. and of several other welfare organizations, and donated the funds for the erection of Ada Chapel Mission at Wilmington in 1911. She was an Elder in the meeting and served for some years as a member of the Board of Trustees of Wilmington College. Funeral services were conducted by her pastor, A. Ward Applegate, in charge of B. D. E. Arthur, with interment in Sugar Grove cemetery.

LEWIS—Indiana W. Lewis, daughter of James and Elizabeth Wilson, was born in Bridgeport, Indiana, in 1845, and died at the home of her daughter, Jessie D. Lewis at Lakewood, New Jersey, in December of 1936. She was a life-long member of First Friends at Indianapolis, and served with marked ability and faithfulness as overseer and as member of the Board of the Colored Orphans Home through many years. In Friends relief work during the World War she was treasurer of the local committee of the American Friends Service Committee and devoted her time and labor unsparingly to this task. Two daughters and a son survive.

MILLS—At the home of her son Edgar, December 30, 1936, Martha Helen Thomas Mills, daughter of James and Ellen Thomas. She was born near Palermo, Illinois, January 13, 1865. Reared a Baptist, she transferred her church membership to Vermilion Monthly Meeting soon after her marriage to Richard Mills in 1889. She was a loyal member of the meeting through the succeeding years and was an Elder at the time of her death. She was especially interested in the missionary work of the church, was for many years a teacher in the Sunday School, and shared with her husband, who died eight years ago, a concern for the welfare of Vermilion Academy, of which he was a trustee, and from which their three sons and one daughter all graduated. Funeral services were held at Vermilion Grove with C. Glen Rinard, her pastor, and Arthur J. Haworth of Ridgefarm in charge.

MORROW—At her home in Plainview, Nebraska, May 30, 1936, Emma Wright Morrow. The daughter of John and Mary Ann Wright, she was born at Palmyra, Iowa, April 21, 1866, and was a birthright Friend. She served as Elder

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or Overseer in the Motor Meeting, Milo, Iowa, for many years. In 1892 she was married to George P. Morrow, who with one son survived her. Funeral services were held at the Plainview Church, J. F. Lowe officiating.

MORROW—At Plainview, Nebraska, November 23, 1936, George P. Morrow, son of William J. and Elizabeth Ann Morrow. He was born in Marion County, Iowa, the 11th 1869. At the age of twenty-two he was converted, and in 1892 became a member of the Motor Friends Meeting, Milo, Iowa, living thereafter a consistent Christian life. In 1934 he and his wife, Emma Wright Morrow, moved to Plainview to be near their son Berton. His wife died there in May, 1936. Funeral services for George Morrow were held at the Plainview Church in charge of the pastor, J. H. Christian and George Weik of Osmond.

ROOK—At her home in Jonesboro, Indiana, January 2, 1937, Anna Knight Rook, aged eighty-six years. Born April 4, 1850, the eldest child of Cornelius and Harriet Shugart, she was a birthright Friend. On October 22, 1874, she was married to Abel Knight; to them were born three children, one of whom preceded her in death. Two brothers also survive. Later she was married to John H. Rook whose death occurred about twenty-two years ago. Her pastor, John I. Wright, assisted by her nieces, Ruth T. Carey and Nellie Shugart Davis, conducted the funeral services. Interment was at Fairmount.

WILSON—Near Burlington, Ohio, on December 9, 1936, Samuel Wilson, aged seventy-eight years. The eldest son of Amos and Mary Wilson, he was born May 10, 1858, and on September 10, 1886, was married to Ella Jane Mills. In early life he was converted under the ministry of John Henry and Robert W. Douglas, assisted by Nathan and Esther Frame. A birthright member of the Caesars Creek Meeting, where with the exception

of a few years he always attended services, he was ever faithful in his support of the activities of his meeting, serving for many years as an overseer and as a teacher in the bible school. Funeral services were held at the Caesars Creek Church in charge of the pastor, Mary C. Antram, assisted by Edward Bogan of Spring Valley Meeting.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south, Milton H. Hadley, minister, 602 Ingle-side, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a.m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a.m., Bible School 9:45 a.m., Christian Endeavor 7:00 p.m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4630W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 703 Biddle St., Phone 3-9384.

MIAMI, FLORIDA

Friends Meeting every First Day at 11:00 a.m. on 15th floor of Dade County Security Building, First Avenue near First Street N.E. Sara Parry Thomas, 1220 Twenty-third Court S.W., Clerk. Friends and others interested are cordially invited.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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